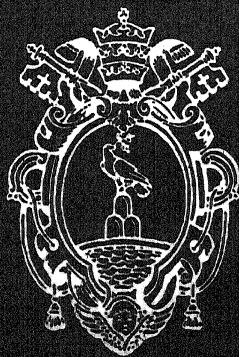


— Selected Addresses and Letters of His Holiness

POPE PIUS XII

GUIDE FOR LIVING



His Holiness Pope Pius XII died on October 9th, 1958, after directing the spiritual welfare of more than 400,000,000 Catholics throughout the world for nearly twenty years. He was one of the greatest and most beloved of all who have occupied the Chair of Peter and his influence, as a moral teacher and guide, has been felt and will long continue to be felt on some of the most controversial topics of our time.

In this volume of selected Letters and Addresses, Maurice Quinlan—a leading writer on Catholic affairs—has assembled many of the late Pope's valuable and instructive pronouncements on the serious problems that perplex men and women today.

Part One deals with Family Life and treats of conjugal relations and the Catholic ruling on delicate medico-moral problems. Part Two is concerned with War and Peace and gives His late Holiness's views on Communism and Nuclear Warfare, together with a famous Letter to China. Part Three discusses the Church's approach to Science. Part Four, under the heading "Letters for Laymen", is addressed to industrial relations and other problems. The book ends with a summary of the Pope's thought and teaching under the heading, "The Road to Christ".

It is worthy of record that in his will, Pope Pius XII declared that he did not need to leave a spiritual testament . . . "because the not inconsiderable number of acts and speeches emanated or pronounced by me by reason of my office suffice to make known, to whoever should by chance desire to know, my thought on the different religious and moral questions."

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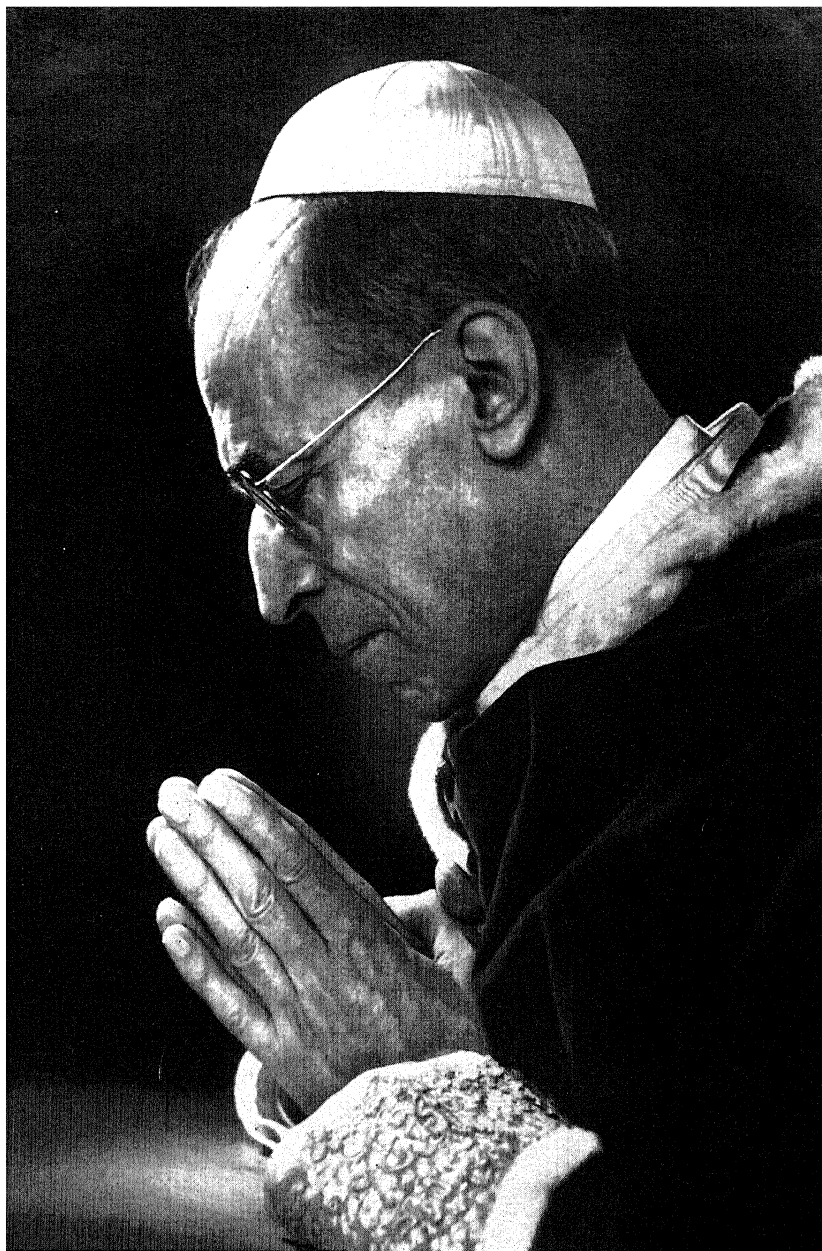
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His Holiness Pope Pius XII

GUIDE FOR LIVING

*An Approved Selection of Letters and Addresses
of His Holiness*

POPE PIUS XII

Arranged by
MAURICE QUINLAN

LONGMANS, GREEN AND CO.
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1960



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His Holiness Pope Pius XII

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Pope Pius XII in his private study at the summer palace at Castel Gandolfo

From the balcony of St. Peter's, His Holiness gives his Easter blessing to a vast gathering of the faithful

His Holiness rises from the Sedia Gestatoria to bless a congregation in the Basilica of St. Peter

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INTRODUCTION

by

MAURICE QUINLAN

HIS Holiness Pope Pius XII, Bishop of Rome, Vicar of Jesus Christ, died on October 9, 1958, in the Papal summer residence at Castel Gandolfo, in the Alban Hills outside Rome, after guiding the Barque of Peter for nearly twenty years through the stormiest and most fateful period in the history of the world. The Pope of Peace who had passed through more than a decade of world wars had gone to his eternal rest.

This book, though it can include only a selection of the vast amount of teaching that came from Rome from the first week of his Supreme Pontificate in March, 1939, right up to the last days of his life, is an attempt to indicate, through extracts from Papal letters, addresses and other communications, how His Holiness, "the living Peter", accomplished his mission as the supreme spiritual teacher of all peoples.

Since His Holiness based his pronouncements upon eternal principles of Divine Law or the Natural Law, his interpretation is timeless yet always applicable even to the latest ideas, events and problems. Very often, they appear indeed to be even more timely than when they were delivered, and the present selection has this principle strongly in view.

The basis of selection has been directed towards a practical understanding of the problems that beset men, women and children, and a reaffirmation of the teaching Our Lord gave to Peter and the Apostles. In one of his memorable Easter messages, His Holiness restates the lesson that the Vicars of

Christ have steadfastly taught for the welfare of man in this life and for his achievement of life in Heaven:

"Let the faith be in you a living faith, glowing and alive, so that religion directs life, and life is turned into a continual act of religion."

This is simply the basis and justification of this book; but in order to understand more fully the background of this variety of Christian teaching on so many subjects, it may be helpful to look once more upon the mind and personality of Pius XII and the sources which endowed him with the exclusive spiritual and moral authority of the Pope for the whole world.

On March 2, 1876, six years after the Piedmontese had captured Rome and the Popes became the "Prisoners of the Vatican", a child was born in Rome, a boy who was to become a priest, an Archbishop, Papal Secretary of State and eventually one of the greatest Popes since Our Lord called Simon to Him, changed his name to Peter, and proclaimed that *"Upon this Rock I will build My Church."* A Pope who would not only be free but the acknowledged ruler of his own City and State; a Pope to whom the rulers and governments of some forty or more nations would send their diplomatic envoys; a Pope who, honoured wherever men are free, would exercise an influence more widespread than had any of his predecessors.

This boy, the third child and second son of Filippo Pacelli and his wife Virginia Grazioso, was born in their home on the third floor of the Palazzo Pediconi, a building of high-ceilinged apartments in the Via degli Orsini, in that rather crowded residential area of Rome behind the Church of Santa Maria in Vallicella, generally known as the Chiesa Nuova. Two days after his birth he was taken to be baptised in the parish church of SS. Celso and Giuliano. They named him Eugenio Maria Giuseppe Giovanni.

Sixty-three years later, Cardinal Caccia Domnioni announced from the balcony of St. Peter's that Cardinal

Eugenio Pacelli had been elected to succeed Pope Pius XI—it was actually his 63rd birthday. No Roman had been elected since Pope Benedict XIII in the first quarter of the 18th century (and no Secretary of State since Clement IX in the 17th century).

His father apparently saw a possibility of his becoming a lawyer like himself. His mother, like nearly every Catholic mother, hoped she would have a priest-son. As a boy he not only served often at Mass but “played” at saying Mass at an altar in his home, as do many Catholic boys who love God and love the Mass.

Tradition in the Pacelli family indicated that the child would almost certainly be drawn into the service of the Holy See. His father, for some years a city councillor of Rome, was one of the Consistorial advocates, lawyers of the Holy See, and under Pope Benedict XV he became their dean. His grandfather, Marcantonio Pacelli, was an advocate in the Sacred Roman Rota, the Holy See’s court of appeal (mainly for matrimonial causes), and he helped to found the Vatican City newspaper *Osservatore Romano*, accompanied Pope Pius IX to Gaeta, and was Minister of the Interior in the Papal government when the Piedmontese broke through. During the pontificate of Pope Gregory XVI his great-grandfather was Minister of Finance in this government.

The future Pope’s elder brother, Francesco, having decided upon a legal career, also became a Consistorial advocate, and became Pope Pius XI’s chief agent in the negotiations with Mussolini that resulted in the Lateran Treaty and Concordat which ended the Roman Question—the continuing crisis in the Holy See’s relations with Italy over the seizure of the Papal States—and [in the words of Pius XI] “gave Italy back to God, and God back to Italy”.

Largely through the influence of the devotedly Catholic and spiritual atmosphere of that home on the third floor of the Palazzo Pediconi and the prayers of and religious instruction he received from his mother and from Sisters of Divine

Providence in a little school near his home, the boy Eugenio was destined for the priesthood. But there was no assured passage to his ordination. The trouble was his health; not so much illness as a want of enough strength to keep pace with an alert mind always at work, brilliant, probing, which so constantly brought him to the top at the Visconti School and then at the seminary, but at times left him physically weak.

After the Visconti, he went to the Capranica College to begin his studies for the priesthood and, with the other students, to study also at the Gregoriana, the university founded by St. Ignatius Loyola, founder of the Jesuits. A year later, the physical strain of his intense study combined with a severe community life obliged him to return home. After a holiday at the family's summer home in the countryside at Onano, he attended the Gregoriana from his home. Soon he was taking a course in philosophy, Latin and Greek at the Sapienza, the State university, and later a course in theology at the Papal Athenaeum of St. Apollinaris, a short walk from his home.

New priests are usually ordained in Rome in a large group. But the extended ceremony which these numbers involved was held to be too much for the health of the future Pope. He did not accompany his fellow-students to the ordination on April 1, 1899, and thus missed being ordained in the Archbasilica of St. John Lateran, which is the Pope's cathedral. Instead, he was ordained alone, privately, on the following day, by and in the chapel of the Vicegerent of Rome.

At the age of 23, he became a priest, on Easter Sunday, the day on which, every year, in our days, he delivered his message and blessing "to the City and the World" from St. Peter's. At the ceremony in 1899 there were present only the members of his family and some friends.

For his first Mass he chose the Borghese Chapel in the Basilica of St. Mary Major because above the altar hangs Rome's most celebrated picture of Our Lady, under the title of "Salvation of the Roman People" which, tradition has it,

was painted by St. Luke the Evangelist. This was a sign right at the beginning of his priesthood of that intense—and continually growing—devotion of Pope Pius XII to the Mother of God, a religious and spiritual characteristic which in fact has been outstanding in all the Popes of the past century and more.

After his ordination it soon became apparent that Don Eugenio Pacelli was “born to the Papacy”. Like every zealous new priest, he was anxious to begin his pastoral work—to celebrate Mass among the people, to preach and to teach the Faith, to hear confessions and heal sick minds and consciences, and to administer the sacraments. But first there were his studies to complete at the Apollinaris: he had received his degree in Sacred Theology and was on his way to a doctorate in Canon and Civil Law at the Academy of Noble Ecclesiastics, the college for future ecclesiastical diplomats. Then it was time to wait for his appointment. Meanwhile he could do pastoral work at the Chiesa Nuova and teach at the Apollinaris.

A little under two years after his ordination, the call came from the Vatican. Mgr. Pietro Gasparri, Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, which deals with foreign governments’ relations with the Holy See, was looking for young assistants and was recommended by the Gregoriana to examine Fr. Pacelli.

Here, as so often happens in the Vatican, two apparently opposite personalities met and established ideal collaboration—the tall, slender, ascetic Don Eugenio, with the pale, all-serious countenance of a Roman noble, and the short, robust, thickset son of a peasant farmer who took the world as it came and had a keen eye for the genuine and the bogus.

That one interview early in 1901 convinced Mgr. Gasparri—who before long was to become Secretary of State—that he had been offered a treasure. He invited Don Eugenio to become an “apprentice” in the Secretariate. The young priest was not too happy. He had hoped, he said, to do pastoral

work. Mgr. Gasparri—with the Supreme Pastor only a few rooms away—had the answer at once that all priestly work for the Church is pastoral; and in any case, after the day's work, the young priest could spend all the time he wished doing other kinds of pastoral work in a parish.

Later, he came to realise, with immense gratitude, that what actually happened on that day in 1901 was that he had entered "the school of Leo XIII, with his brilliant wisdom; of Pius X, so outstanding for his piety; of Benedict XV, so gifted with far-seeing wisdom; of Pius XI, so full of holy courage and enterprise". Cardinal Gasparri had in fact started him in his apprenticeship not merely in the Papal Secretariate but indeed for the Papacy itself. From now on, from an increasingly improving vantage point in the Vatican, in Rome, the centre of Christian faith, civilisation and culture, he was to watch and study the high drama of a vastly changing world.

It meant that not only would he, in his own Supreme Pontificate, have the blessing of using all the great and special fruits of the pontificates of his immediate predecessors, but also indeed of having come to the Chair of Peter in their intimate personal company. Everything was and continued to be a sure and fruitful preparation for his Papal mission.

There was, it is true, to be an interval of twelve years when he would be in Germany; but there, not only did he remain in the service of and in immediate contact with the Holy See, but also he was the centre, in war and in peace, of intense action by the Papacy.

He had been born in the pontificate of Pope Pius IX, who had set in motion and accomplished much in ecclesiastical organisation to keep the Church abreast of a rapidly expanding world; who had seen the Papacy safely through long years of crisis, and had always given such an outstanding personal example of holiness that people living now may hope to see him beatified and perhaps canonised.

He was a student and then a priest working inside the

Vatican during the pontificate of Pope Leo XIII, and knew intimately the life and work of that Pontiff who issued a long series of Encyclical Letters—on the evils of modern society, the menace of Godless Socialism and Communism, on Christian marriage, on the Christian constitution of States, on human liberty, on the proper order of Christian life, on the duties of Christian citizens, on Christian democracy, and on the rights of workers.

He was attached to the Vatican, very close to the Pope, throughout the pontificate of St. Pius X, who, with absolute and intrepid faith in the power of God and the power He bestowed upon His Vicar and His Church, deliberately set out, as his motto proclaimed, “to restore all things in Christ”.

He was in the midst of all those activities by which St. Pius revitalised the whole spiritual life of the Church. With Mgr. Gasparri he was in fact one of the chief collaborators of St. Pius in the codification of Canon Law, a task which men said was “impossible”, since for one thing alone it meant bringing together the entire legislation of the Church from the earliest centuries and all the centuries, and then codifying them in one systematic body of law.

Pius XII later said that with this code St. Pius “opened the sources and sluices of all sacramental life”, and he called it the “great monument” of that pontificate.

That Code alone could perhaps be seen as a sufficient achievement even for a long pontificate; but the future Pope was also to see the saint fighting and winning a fierce battle against Modernism—that “compendium of all the heresies”; reforming Church music; reforming the whole central government of the Church; developing the Liturgy and giving it fresh and urgent meaning in the lives of all Catholics; developing the mission field; developing the Church everywhere.

Then he was to watch and intimately serve the Pope of Peace, Benedict XV, who was elected at the beginning of the First World War and died while the world was still trying to

recover from the catastrophe which in good time the Papacy had shown the nations how to avoid.

By now, Don Eugenio Pacelli (a Privy Chamberlain of His Holiness at the age of 28 and a Domestic Prelate at 29) had succeeded Mgr. Gasparri as Secretary of the Sacred Congregation of Extraordinary Affairs; and when but 42, Pope Benedict appointed him Papal Nuncio to Bavaria—an office which in fact practically included the whole of Germany within its sphere—made him Archbishop, and consecrated him in the Sistine Chapel of the Vatican.

Then to the Chair of Peter came “*Fides Intrepida*”, Pope Pius XI, a man of astonishing vitality and stamina, a giant in learning and a giant in action, a giant of a Pope, a Pope no one seemed able properly to describe, since at one moment he was so obviously the “Pope of the Missions”, increasing the Church everywhere from the Frozen North to furthest South, in Africa, and China and Japan, in Europe and the New World; but at the next moment so obviously the Pope of Peace, striving everywhere, not least in regard to Russia, to establish peace and prevent the nations from rushing into another world war; but again so obviously the Pope of the Liturgy and the Pope of the People, attending to everyone’s spiritual needs and wants, making it easier for all to reach the sacraments and attend Mass; but again so obviously the Pope of Science, the Pope of Saints—with all his canonisation ceremonies; the Pope of Bishops and Priests; the Pope of Catholic Action for the Laity; the Pope of the Lateran Treaty and Concordat.

It was Pope Pius XI who brought Archbishop Pacelli back to the Vatican, made him Cardinal and then his Secretary of State, made him Camerlengo of the Holy Roman Church and Archpriest of St. Peter’s. He seemed unhappy when Cardinal Pacelli was away, but nevertheless, without inviting him to relinquish any of his other work, sent him on missions to many lands; and made no secret of his hope that when he himself died, Cardinal Pacelli would be chosen to succeed him.

It is a fact, however, that when the Cardinals went into the Sistine Chapel on the morning of March 2, 1939, to elect a successor to Pius XI, Cardinal Pacelli could not believe that he would be chosen. The only result he could foresee was that he would no longer be Secretary of State and he had indeed made preparations to take up residence outside the Vatican palace. He had also had luggage packed and papers prepared so that, the election over, he could at last go away to Switzerland for a rest.

The Cardinals judged otherwise. They needed only three ballots to decide upon him, finally coming, it is believed, to a unanimous decision. And thus on the afternoon of his 63rd birthday Cardinal Pacelli became Pope Pius XII, Bishop of Rome, Vicar of Jesus Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the State of the City of the Vatican . . . the Divinely authorised supreme spiritual and moral teacher and guide of more than 400,000,000 Catholics and indeed of all nations.

Most of the addresses printed here were given to gatherings assembled in the Vatican or at the Papal summer residence at Castel Gandolfo in the Alban Hills, overlooking Lake Albano, about seventeen miles from Rome. People recognised him at once, for the Holy Father received all his visitors, royal or the most humble, wearing the same dress—a wholly white soutane, with a shoulder cape, and a gold and jewelled pectoral cross suspended from a chain round his shoulders and looped in a buttonhole at the breast, and a white skull-cap. (For centuries the Papal dress was red, but in 1566 a Dominican, Pius V, was elected, and he decided to continue to wear his white Dominican habit; and all subsequent Popes have kept to white. Exactly the same style of soutane is worn by diocesan priests in England. Until 1850 these priests had worn a variety of dress, but in that year Pope Pius IX restored the Hierarchy and set up dioceses in England, and when a

group of English priests went to the Vatican to thank him, they asked His Holiness what they should wear in future. The Pope looked at them, then at his soutane, and told them that he wished them to remember his act by wearing the same, though in black.)

At his very first general audience, having given an address from the throne, Pope Pius XII astonished prelates in attendance by walking right down into the midst of the throng. At once he was surrounded by people so closely that even the Noble Guard could not get through to him. But the Pope expected it and delighted in it; he could not possibly doubt that he would be entirely safe with the faithful. On this and other occasions it did not disturb him at all that, as he extended his right arm so that those around could kiss the Papal ring, a mother or grandmother would grip his wrist and hold on until she had passed the hand and the ring on to all the members of her family. A score of voices would be calling out, telling His Holiness their names and where they came from, and calling for a blessing for themselves, their families and their friends. The Pope would stop to answer them and ask more questions.

Later someone thought of bringing a white skullcap and asking His Holiness to exchange it for his own. The custom grew. Knowing how much the skullcap of the Vicar of Christ is prized by families and parishes, and knowing how the faithful wish to show evidence of their loyalty to the Holy See and of the Holy See's concern for them, he made it a habit to use a new skullcap about twenty times at one audience. As each one was handed up to him from the crowds, he placed it on his head, let it remain there a few moments and then returned it. The only change in later years was that people were drawn up in a more orderly manner so that more should have the chance to be within the Pope's reach.

Any Papal utterance or pronouncement is much better understood when it is read with an appreciation of this intimate personal relationship between the Pope and the faithful.

It is awesome for a man to enter the Vatican and, ascending the wide marble stairway, come up to splendidly uniformed attendants; to be led by them through a succession of halls guarded by the Swiss Guard in their medieval uniforms; then to be handed over to ecclesiastical and lay Privy Chamberlains to continue the journey towards the Papal apartment; to wait and wonder at the surroundings; to see prelates coming and going to ensure that all those who are to see His Holiness are present and prepared in the various special audience rooms; and then to see a door open and a figure all in white passing through and approaching.

Then, suddenly, there is a kind of revelation. Looking up, after kissing the Pope's hand, the man gazes into the eyes of the Vicar of Christ—and recognises his own father. There is the Supreme Head of the Church, and the man hears a voice speaking to him as to a son. In a flash the Vatican has been transformed into the home of the Common Father, and the home, too, of the son now before him.

Some men—Heads of State and other distinguished persons—arrive in the midst of band-playing and other external honours, but all are received with equal esteem and affection. This is another lesson from the life of Pius XII as of every other Pope—that in God's design, people come first.

That is why the Pope would suspend even a general audience to hear the confession of one person, and only after that individual soul was again at peace with God did he resume the audience.

Many public audiences lasted two, three or even four hours, with the Holy Father on his feet all the time, moving about in the most tiring manner—a step forward, another sideways, turning this way and that, leaning forwards, bending down; listening to all sorts of accents, clear voices, muffled voices, foreign voices, young voices, old voices, and fumbled remarks; granting requests, alert all the time, giving each one a clear and personal remembrance to take home and treasure.

Catholics were appalled at the burden of the Pope's work;

the sheer volume of it, the responsibility. But he knew and they knew, and they understood each other about this, that he could not escape it. A Pope has many assistants, permanent and temporary, but there can be no one—Our Lord did not provide one—who can take over that ultimate responsibility, which requires not only great decisions but also interminable examination and study of every important detail.

But Pope Pius XII did not worry. "One is not in this world," he once said, "for pleasure and quiet." When during his illnesses, prelates said: "Holy Father, this work will kill you," he replied: "Very well, then they will elect another Pope."

He gave his own counsel to hard-pressed men in public affairs when he addressed some thousands of Italian mayors and provincial administrators in 1956. "No reasonable man expects you to do everything at once. No one hopes to see everyone satisfied, in view of the great difference in people's desires and the unwillingness of some to consider your work calmly and objectively. But every day, every hour, you ought to have a holy restlessness. You should never be content until your conscience tells you that you have done all you could in that particular field, on that particular day, at that particular hour."

That, to some people, will sound like the Holy Father describing his own method and outlook, except that it does not mention that he filled every minute of the day, sixteen or even eighteen hours a day, every day, seven days a week, every week, every month and every year.

Pope Pius XII travelled more widely than any other Pope. He visited England three times. Several times he visited France. During his years in Germany he spent holidays in Switzerland, helping the local priest with parochial Masses, hearing confessions and parish visiting (where, it is supposed, he learned, from the large families there, some of the ways and tricks of small children which he, as Pope, often described for the benefit of newly married couples). He visited Spain

and many South American countries. He spent a month touring the U.S.A. by plane and rail. He visited Austria and Hungary. And he received well over a million people in the Vatican and at Castel Gandolfo, and often recalled visits he had paid to various towns and cities.

Pope Pius XII was a linguist: his predecessor described him as a man of "Pentecostal eloquence". Pilgrims heard him speak fluently in English, French, German, Spanish and Portuguese, as well as in Italian and Latin. Now and again the reader may notice an unusual word in the text of his addresses. The Pope used it deliberately. In his study numerous dictionaries were always at hand and in frequent use. He himself composed the whole text of many of his utterances, typing them on his white portable machine. If he composed one in a language other than in Italian, he would send it down to someone in the Papal Secretariate who spoke the language as his mother tongue. Amendments returned with his typescript would be accepted if the Pope, consulting a dictionary, found that a substituted word was better than his own. Now and again, though, he would call the amender and question the value of the substitution. It is easy, for example, to talk about "success and failure", but "failure" sometimes says too much, and so the Pope would use the unfamiliar "unsuccess", indicating that success was still possible.

Addressing an American audience, His Holiness would use an American idiom or word, a different one from that which he would use for people from Britain. This might indicate that His Holiness sometimes used texts supplied, at his direction and suggestion, by another hand; but if so, the final text was always his own. Corrections and amendments by him, in his exceptionally neat handwriting, were always frequent.

The typewriter was put aside, however, when the Holy Father was composing a prayer, which he often did. He would never write to Our Lord or Our Lady except in his own handwriting.

A letter from a father or mother or a child to the Holy Father—perhaps for his birthday or perhaps asking him to pray for something or other the family needed—would, if it were handwritten, have a better chance of being placed on the Pope's writing-table, on top of official papers, to give His Holiness what his attendants knew would be a good start to the day.

Many who went to Rome to see His Holiness had already seen him in their own countries. Hardly anyone knew Pope Pius XI when, as Don Achille Ratti, Prefect of the Ambrosian Library in Milan, he came to England. He had come principally to visit Oxford on Librarian affairs, but he also stayed in London for a short time, as the guest of the Cenacle nuns (their convent was a home-from-home for him because he was chaplain to the Cenacle nuns in Milan), and visited the British Museum. Among his outstanding memories of London, as he used to recall, were the double-decker buses, the open deck of which provided such a fine moving grandstand to watch the passing London scene, and the helpful policeman. On the other hand, Pope Pius XII, when he came to London—he was then Mgr. Eugenio Pacelli—was in the centre of events and crowds: he had come as a member of the Papal Mission, led by Cardinal Gennaro Granito Pignatelli di Belmonte, for the Coronation of King George V.

Numerous non-Catholics found themselves thoroughly at home with the Holy Father. The late Sir Charles D'Arcy Osborne, British Minister to the Holy See, who spent some of the war years, with other Allied diplomats, as the Pope's guest in Vatican City, did not return to England when his mission ended, but stayed on in Rome, retaining his ecclesiastical and other friendships.

Field Marshal Lord Montgomery has written of his own friendship and frequent visits to His Holiness.

General Mark Clark, commander of the American forces in Italy, though he is an Episcopalian, found the Vatican so much like home and the Holy Father so much like a true

father that, on returning to Rome from his missions, he would call without notice, to ask after His Holiness. Hearing that he was well, he would insist on assuring himself personally, and set off for the Papal apartment. No one, least of all the Holy Father, had the heart or the wish to remark that His Holiness, as well as being in good health, was also very busy. According to General Clark, the Holy Father was never too busy to see one of his children; and no one in the Vatican found an answer to that. Years later, President Truman sought to send General Clark as his personal envoy to the Holy See. The Holy See was ready; the General was ready; but certain non-Catholic groups in the U.S.A. who had never met His Holiness were not ready; and their objections were sustained.

Millions of humble folk were aware that the Holy Father was interested in everything that they did—not least in their sports and pastimes. Pope Pius XII, though he obviously had astonishing physical stamina and resilience, was never likely, as a boy or young man, to win a race or a prize at any game or sport. He rode a bicycle, he swam and he was always noted for his long, firm and rather quick stride, and on his holidays in Switzerland he went for long mountain-country walks. But he had never anything like the physique that enabled Pope Pius XI to climb Alpine peaks and, on one occasion, spend a frozen night thousands of feet up on a narrow ledge, unable to move till the coming of the dawn, climb down, and then climb back over that mountain by another route.

On the other hand, no one had a greater interest in sport and athletics than Pope Pius XII. One of his favourite sports was cycle racing, particularly races like the Tour de France. His Holiness followed the most important of these races along their stages and welcomed reports from any of the competitors. The Italian champion Bartali has had honourable mention in Papal addresses for his dedication and devotion to Catholic Action and to cycle racing. He and other riders have always known that a welcome awaited them at the home of

the Holy Father before and after a race, and Bartali used to send His Holiness telegrams at various stages along the route to report progress and ask for a prayer.

One unknown racing cyclist appeared at the Vatican shortly before a big race and asked to see the Holy Father for a blessing and a prayer. He was told that he had come to the wrong place, that the Pope had left for his summer residence at Castel Gandolfo, and now it was too late; audiences for that day had ended. The rider went on insisting until a prelate telephoned to Castel Gandolfo to convince him that there could be no more visitors. The message he brought back was: "Get on your bicycle and ride as hard as you can. The Holy Father is waiting for you."

But though Pius XII was the most "public" of Popes, he was also the most private. The last visitors of the day having left the Vatican, His Holiness, after a brief rest in the afternoon—he had been awake since about 6 a.m.—would shut the world away. In favourable weather he gathered papers and books and went alone into the Vatican gardens, to read, walk and to work in a summerhouse or in the open. The Noble Guard were on duty, but out of sight.

After an hour or two, he would return to his private apartment to study and work, rarely, it seems, seeing anybody until, towards nightfall, when the prelates of the Papal household would accompany him to his chapel to say their night prayers. The Pope then returned to his solitude. Hours later, often beyond midnight, people in St. Peter's Square saw the light still burning in his room.

It is a few of the fruits of those long, lonely hours of prayer and meditation that we see in the following pages.

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Part One

The Family

I

CONJUGAL RELATIONS

Address to members of the Congress of the Italian Association of Catholic Midwives, October 29, 1951:

When husbands and wives value and appreciate the honour of producing a new life and await its coming with a holy impatience, your part is a very easy one. It will be sufficient to cultivate this interior sentiment in them; the readiness to welcome and cherish that growing life follows automatically. Unfortunately, however, it is not always the case. Often the child is not wanted. Worse still, its coming is often dreaded. In such conditions, how can there be a ready response to the call of duty?

In this case your apostolate must be both powerful and effective, primarily in a negative way, by refusing any immoral co-operation; then also in a positive way, by deftly applying yourselves to the removal of preconceived ideas, various fears, or faint-hearted excuses; and as far as possible to remove also the outward obstacles which may cause distress where the acceptance of motherhood is concerned.

You may come forward unhesitatingly where you are asked to advise and help in the bringing forth of new life, to protect it and set it on its way towards its full development. But, unfortunately, in how many cases are you, instead, called upon to prevent the procreation and preservation of this life, regardless of the precepts of the moral order? To accede to such requests would be to abuse your knowledge and your skill by becoming accessories to an immoral act. It would be the perversion of your apostolate. It demands a calm but

unequivocal refusal to countenance the transgression of God's law or the dictates of your conscience. It follows, therefore, that you should have a clear knowledge of this Divine Law, so that it may be respected and followed without excess or defect.

Our predecessor, Pius XI, of happy memory, in his Encyclical, *Casti Connubii*, of December 31, 1930, solemnly proclaimed anew the fundamental law governing the marital act and conjugal relations. He said that any attempt on the part of the husband and wife to deprive this act of its inherent force or to impede the procreation of a new life, either in the performance of the act itself or in the course of the development of its natural consequences, is immoral, and furthermore no alleged "indication" or need can convert an intrinsically immoral act into a moral and lawful one.

This precept is as valid today as it was yesterday, and it will be the same tomorrow and always, because it does not imply a precept of human law but is the expression of a law which is Natural and Divine. Let these words be your unfailing guide in all cases where your profession and your apostolate demand of you a clear and unequivocal decision.

It would be more than a mere want of readiness in the service of life if the attempt made by man were to concern not only an individual act but should affect the entire organism itself, with the intention of depriving it, by means of sterilisation, of the faculty of procreating a new life. Here, too, you have a clearly established ruling in the Church's teaching which governs your behaviour both internally and externally. Direct sterilisation—that is the sterilisation which seeks either as a means or as an end in itself to render child-bearing impossible—is a grave violation of the moral law and therefore unlawful. Even public authority has no right, whatever "indication" it may use as an excuse, to permit it, and much less to prescribe it or to use it to the detriment of innocent human beings. . . .

The further serious problem presents itself today whether,

and how far, the obligation of readiness to fulfil the duty of motherhood can be reconciled with the ever increasing recourse to the periods of natural sterility—the so-called agenesical periods in the woman—a practice which seems to be the clear expression of a will opposed to that readiness. . . .

It is your office, and not that of the priest, to instruct married people by private consultation or through serious publications on the medical and biological aspect of the theory, without at the same time allowing yourselves to be drawn into discussions which are neither right nor becoming. But in this field, too, your apostolate demands of you as women and as Christians that you know and defend the moral law to which this theory is subordinated. And here the Church is competent to speak.

In the first place, there are two hypotheses to be considered. If the application of this theory means nothing more than that married people use their matrimonial rights even during the time of natural sterility, there is nothing to be said against it. By so doing they do not in any way prevent or prejudice the consummation of the natural act and its further natural consequences. It is precisely in this that the application of the theory we are discussing is essentially distinct from the abuse of it already mentioned, which consists of a perversion of the act itself.

If, however, a further step is taken, that is, of restricting the marital act exclusively to that particular period, then the conduct of the married couple must be examined more attentively. Here, again, two alternatives must be considered. If, even at the time of the marriage, it was the intention of the man or woman to restrict the marital *right* itself to the periods of sterility, and not merely the *use* of that right, in such a way that the other partner would not even have the right to demand the act at any other time, that would imply an essential defect in the matrimonial consent. This would invalidate the marriage itself, because the right deriving from the marriage contract is a permanent right, uninterrupted

and continuous, of each of the partners in respect of the other.

If, on the other hand, the limitation of the act to the times of natural sterility refers not to the right itself but only to the use of the right, there is then no question of the validity of the marriage. Nevertheless, the moral lawfulness of such conduct would be affirmed or denied according to whether or not the intention to keep constantly to these periods is based on sufficient and reliable moral grounds.

The sole fact that the couple do not offend against the nature of the act, and that they are willing to accept and bring up the child that is born notwithstanding the precautions they have taken, would not of itself alone be a sufficient guarantee of a right intention and of the unquestionable morality of the motives themselves. The reason is that marriage binds to a state of life which, while conferring certain rights, at the same time imposes the accomplishment of a positive work which belongs to the very state of wedlock.

This being so, the general principle can now be stated that the fulfilment of a positive duty may be withheld should grave reasons, independent of the goodwill of those obliged to it, show that such fulfilment is untimely, or make it evident that it cannot equitably be demanded by that which requires the fulfilment—in this case, the human race.

The marriage contract, which gives the husband and wife the right to satisfy the inclinations of nature, establishes them in a state of life, the married state. Nature and the Creator impose upon the married couple who use that state by carrying out its specific act the duty of providing for the conservation of the human race. Herein we have the characteristic service which gives their state its peculiar value—the good of the offspring. Both the individual and society, the people and the State, and the Church herself depend for their existence upon the order which God has established upon fruitful marriage. Hence, to embrace the married state, to make frequent use of the faculty proper to it and lawful only in that

state, while, on the other hand, always and deliberately seeking to evade its primary duty without serious reasons, would be to sin against the very meaning of married life.

Serious reasons, often put forward on medical, eugenic, economic and social grounds, can exempt from that obligatory service even for a considerable period of time, even for the entire duration of the marriage.

It follows from this that the use of the infertile periods can be lawful from the moral point of view and, in the circumstances which have been mentioned, it is indeed lawful. If, however, in the light of a reasonable and fair judgment, there are no such serious personal reasons, or reasons deriving from external circumstances, then the habitual intention to avoid the fruitfulness of the union, while at the same time continuing fully to satisfy sensual intent, can only arise from a false appreciation of life and from motives that run counter to true standards of moral conduct.

Here you will perhaps urge a point and say that sometimes, whilst engaged in your profession, you find yourselves face to face with very delicate cases, namely those in which to run the risk of motherhood cannot be demanded, nay, where motherhood must be absolutely avoided, and where, on the other hand, the use of sterile periods either does not afford a sufficient safeguard or where, for other reasons, it must be discarded. And so you ask, how is it possible still to speak of an apostolate in the service of motherhood?

If in your sure and experienced judgment the circumstances definitely demand a "No", that is to say, that motherhood is unthinkable, it would be a mistake and wrong to prescribe a "Yes". Here it is a question of concrete facts and therefore a medical, not a theological, question, and so it is within your competence.

However, in such cases the married couple do not ask you for a medical answer, an answer that must necessarily be negative; they seek your approval of a "technique" of marital relationship that is proof against the risk of motherhood. So

here again you are called upon to exercise your apostolate, inasmuch as you leave no doubt that, even in extreme cases, every preventive practice and every direct attack upon the life and development of the seed is forbidden and banned in conscience, and that there is only one thing to do, and that is to abstain from any complete use of the natural faculty. In this matter your apostolate demands clear and certain judgment and a calm firmness.

It will be objected, however, that such abstinence is impossible, that heroism such as this is not feasible. At the present time you can hear and read of this objection everywhere, even from those who, because of their duty and authority, should be of quite a different mind. The following argument is brought forward as proof: no one is obliged to do the impossible and no reasonable legislator is presumed to wish by his law to bind persons to do the impossible. But for married people to abstain for a long time is impossible. Therefore they are not bound to abstain: Divine Law cannot mean that.

In such a manner of argument a false conclusion is arrived at from premises that are only partially true. To be convinced of this, one has simply to reverse the terms of the argument: God does not oblige us to do the impossible. But God obliges married people to abstain if their union cannot be accomplished according to the rules of nature. Therefore, in such cases, abstinence is possible.

In confirmation of this argument we have the doctrine of the Council of Trent which, in the chapter on the necessary and possible observance of the Commandments, referring to a passage in the works of Augustine, teaches: "God does not command what is impossible, but when He commands, He commands, He warns you to do what you can and to ask His aid for what is beyond your powers, and He gives His help to make that possible for you."

Do not be disturbed when, in the practice of your profession and in your apostolate, you hear this clamour about impossibility. Do not let it cloud your internal judgment nor

affect your external conduct. Never lend yourselves to anything whatsoever that is opposed to the law of God and your Christian conscience.

To judge men and women of today incapable of continuous heroism is to do them wrong. In these days, for many reasons—perhaps through dire necessity or even at times under pressure of injustice—heroism is being practised to a degree and an extent that in times past would have been thought impossible. Why, then, if circumstances demand it, should this heroism stop at the limits prescribed by passion and the inclinations of nature?

It is obvious that he who does not want to master himself will not be able to do so; and he who thinks he can master himself, relying solely upon his own powers and not sincerely and perseveringly seeking Divine aid, will be miserably deceived.

Here, then, you see how your apostolate can win married people over to a service of motherhood—that is, not one of utter servitude to the promptings of nature, but to the exercise of marital rights and duties governed by the principles of reason and faith. . . .

The truth is that marriage, as a natural institution, is not ordered by the Creator's will towards personal perfection of the husband and wife as its primary end, but to the procreation and education of a new life. The other ends of marriage, although part of nature's plan, are not of the same importance as the first. Still less are they superior. On the contrary, they are essentially subordinate to it. This principle holds good for all marriages, even if they are unfruitful: just as it can be said that all eyes are intended and constructed to see, even though in abnormal cases, because of particular internal or external conditions, they can never be capable of giving sight. . . .

It is for you to tell the fiancée or the young wife who comes to discuss with you the values of married life that these personal values relating to the body, sense or spirit are really

good and true, but that the Creator has put them in the second place in the scale of values, and not in the first.

There is a further consideration which can easily be forgotten. All these secondary values, in regard to generation and its processes, are part of the specific duty of husband and wife, namely, to be the parents and educators of the new living being. A high and noble duty! It does not, however, belong to the essence of a complete human being, as though a human being who did not use the generative faculty would suffer some loss of dignity. To renounce the use of that power does not mean any mutilation of personal and spiritual values, especially if a person refrains from the highest motives. Of such a free renunciation made for the sake of the Kingdom of God, the Creator has said: "*Non omnes capiunt verbum istud, sed quibus datum est*"—All men take not this word, but they to whom it is given.

It is therefore a mistake and a departure from the way of moral truth to exalt too highly the generative function even in its moral setting of married life. This often happens today. Again, it brings the risk of an error of understanding and of misguided affection which hinders and stifles good and noble feelings, especially with young people who have as yet had no experience and are unaware of life's snares. After all, what normal person, healthy in mind and body, would want to belong to the number of those lacking character and spirit? . .

The Creator in His goodness and wisdom has willed to make use of the man and woman to preserve and propagate the human race by joining them in wedlock. The same Creator has arranged that the husband and wife shall find pleasure and happiness of mind and body in the performance of that function. Consequently, the husband and wife do no wrong in seeking out and enjoying this pleasure. They are accepting what the Creator intended for them.

Still, here too the husband and wife ought to know how to keep within the bounds of moderation. As in eating and drinking, they ought not to give themselves over completely

to the promptings of their senses, so neither ought they to subject themselves unrestrainedly to their sensual appetite.

Therefore, this is the rule to be followed: the use of the natural generative instinct and function is lawful in the married state only, and in the service of the purposes for which marriage exists. It follows from this that only in the married state and in the observance of these laws are the desires and enjoyment of that pleasure and satisfaction allowed, because pleasure is subject to the law of action from which it springs, not vice-versa—action made subject to the law of enjoyment of pleasure. And this law, so reasonable, looks not only to the substance but also to the circumstances of the action; so that, while the substance of the function is still preserved, sin can be committed by the way it is carried out.

The transgression of this law is as old as Original Sin. However, at the present time there is a danger of losing sight of this fundamental principle. Today in fact it is customary in speaking and writing—even among some Catholics—to uphold the necessity of personal freedom, the peculiar purpose and value of sexual relationship and its use, independently of the purpose of the procreation of offspring. They would like to submit the order established by God to fresh examination and to a new regulation. They would like no other check in the manner of satisfying this instinct than the observance of what is essential to the instinctive act. For the moral obligation to master our passions they would substitute freedom to make use of the whims and inclinations of nature blindly and without restraint.

This must sooner or later result in harm to morality, to conscience and to human dignity.

If the exclusive aim of nature, or at least its primary aim, had been the mutual giving and possessing of husband and wife in joy and delight; if nature had arranged that act only to make their personal experience happy in the highest possible degree and not as an incentive in the service of life,

then the Creator would have made use of another plan in the formation and constitution of the natural act. Instead, the act is completely subordinate and ordered to the great and unique law: the generating and educating of children; that is, to the fulfilment of the primary end of marriage as the origin and source of life.

Unfortunately, waves of hedonism never cease to roll over the world. They are threatening to overwhelm the whole of married life in a rising sea of ideas, desires and acts, not without grave danger and to the serious prejudice of the primary duty of husband and wife. . . .

The seriousness and holiness of the Christian moral law do not allow the unrestrained satisfying of the sexual instinct, nor such seeking merely for pleasure and enjoyment. It does not allow rational man to let himself be so dominated either by the substance or the circumstances of the act.

Some would like to maintain that happiness in married life is in direct ratio to the mutual enjoyment of marital relations. This is not so. On the contrary, happiness in married life is in direct ratio to the respect the husband and wife have for each other, even in the intimate act of marriage. Not that they should regard what nature offers them and God has given them as immoral and refuse it, but because the respect and mutual esteem that arise from it are one of the strongest elements of a love which is all the more pure because it is the more tender.

In the performance of your profession, do your utmost to repel the attack of this refined hedonism, which spiritually is an empty thing and therefore unworthy of Christian married couples. Make it clear that nature has undoubtedly given the instinctive desire for pleasure and sanctioned it in lawful wedlock, not as an end in itself but in the service of life. Banish from your hearts this cult of pleasure, and do your best to stop the spreading of literature which considers it a duty to describe the intimacies of married life under the pretext of giving instruction, guidance and reassurance. In

general, common sense, natural instinct and a short instruction on the clear and simple maxims of the Christian moral law will suffice to give peace to husband and wife of tender conscience. If in certain special circumstances a fiancée or young married woman has need for further enlightenment on some particular point, it is your duty prudently and tactfully to give them an explanation which is in agreement with the natural law and a healthy Christian conscience.

Our teaching has nothing to do with Manicheism or with Jansenism, as some would like to make out in self-justification. It is simply a defence of the honour of Christian marriage and the personal dignity of husband and wife. . . .

Address to the Family Front, November 26, 1951:

Since . . . the primary function of matrimony is to be at the service of life, the expression of our chief satisfaction and our fatherly gratitude goes to those generous mothers and fathers who for love of God and with trust in Him courageously raise a large family.

On the other hand, the Church knows how to consider with sympathy and understanding the real difficulties of the married state in our day. Therefore, in our last allocution on conjugal morality, we affirmed the lawfulness, and at the same time the limits (in truth very wide) of a regulation of offspring, which, unlike so-called "birth control", is compatible with the law of God. One may even hope, though in this matter the Church naturally leaves the judgment to medical science, that science will succeed in providing this lawful method with a sufficiently secure basis. The most recent information seems to confirm such a hope.

II

MEDICO-MORAL PROBLEMS

From the earliest years of the Papacy, and uninterruptedly through the centuries, it has been the custom of the Church throughout the world to seek the solution of religious and moral doubts by proposing questions to the Vicar of Christ for his supreme and final judgment. Very largely this has been done by and through the Bishops; but it has always been open to others—individuals and groups—to send their petitions and “doubts” direct to His Holiness. This direct approach has been particularly evident in recent years in the case of doctors and surgeons and others engaged in the care of the sick, who, because of advances in both knowledge and techniques, have come face to face with urgent moral problems.

Address to the first International Congress of the Histopathology of the Nervous System, September 14, 1952:

Scientific knowledge has its own value in the domain of medical science, no less than in the domains of the other sciences, such as, for example, physics, chemistry, cosmology, psychology—a value which should by no means be minimised and is imposed quite independently of the usefulness and of the use made of the acquired knowledge. Moreover, knowledge as such, and the fulness of knowledge of all truth are the occasion of no moral objection.

By virtue of the same principle, research and the acquisition of truth with a view to arriving at new knowledge and a new, more vast, more profound comprehension of this same truth, are in themselves in harmony with the moral order.

However, this does not mean that every method, even a method well established by scientific research and technique, offers a moral guarantee, or, further, that every method becomes lawful by the fact that it increases and deepens our knowledge. It sometimes happens that one method cannot be put into operation without infringing the rights of another or violating some absolute moral value. In this case advancement of knowledge is the goal seen and aimed at—all well and good; but this method is not morally admissible.

Why is this? Because science is not the highest value to which all the other orders of values—or in a single scale of values, all the particular values—should be subjected. Science itself, then, along with its researches and attainments, must be inserted in the order of values. Here, well defined frontiers present themselves which even medical science cannot transgress without violating higher moral rules.

The relationship of confidence between doctor and patient, the right of the patient to life, physical and spiritual, in its psychic or moral integrity—here, amongst others, are values which rule scientific interests. . . .

First, one must suppose that the doctor, as a private person, cannot take any measure or try any intervention without the consent of the patient. The doctor has only that power over the patient which the patient gives him, explicitly or implicitly and tacitly. The patient, for his part, cannot confer rights which he does not possess. The decisive point in this problem is the moral legitimacy of the right which the patient has at his own disposal. This is where is marked out the moral frontier for the doctor who acts with the consent of the patient.

The patient is not the absolute master of himself, of his body or of his soul. Therefore he cannot freely dispose of himself as he pleases. Even the motive from which he acts is not the only one for him as a sufficient determining factor in the case. The patient is bound by the immanent purposes fixed by nature. He possesses the right to use—limited by natural finality—the faculties and powers of his human

nature. Because he is the beneficiary and not the proprietor, he does not possess unlimited power to allow acts of destruction, mutilation, of anatomic or functional character.

But by virtue of the principle of totality, of his right to employ the services of the organism as a whole, he can give individual parts to destruction or mutilation when, and to the extent that it is necessary for the good of his being as a whole, to assure its existence or to avoid and, naturally, to repair grave and lasting damage which could otherwise be neither avoided nor repaired.

The patient has not the right to involve his physical and psychic integrity in medical experiments or researches when these interventions entail, either immediately or subsequently, acts of destruction or of mutilation and wounds or grave dangers. . . . Man cannot perform upon himself or allow medical operation, either physical or somatic, which beyond doubt do remove serious defects or weaknesses, physical or psychic, yet at the same time entail permanent destruction or a considerable and lasting lessening of freedom, that is to say, of the human personality in its particular and characteristic function. Thus is man degraded to the level of being purely sensitive to acquired reflexes or an automaton.

Take the following example. In order to rid himself of repressions, inhibitions or of psychic complexes, man is not free to awaken in himself, for therapeutic ends, each and every sexual appetite which moves or is moved in his being and sends its impure waves through his unconscious or sub-conscious self. He cannot make them the object of his conduct or of his fully conscious desires, with all the upheavals and repercussions involved in such a proceeding. For man and for the Christian there exists a law of integrity and personal purity, of personal esteem for himself, which forbids him to plunge himself thus wholly into the world of sexual representations and tendencies.

Here the "medical and psycho-therapeutical interests of the patient" find a moral limit. It is not proved, nay, it is

even untrue, that the pansexual method of a certain school of psycho-analysis is an integral indispensable part of all serious psychotherapy worthy of the name; that the fact of having neglected this method in the past has caused serious psychic harm, errors in doctrine and in its application in the sphere of education, psychotherapy and, not least, in pastoral medicine; that there is a pressing need of making good this deficiency and of initiating all those occupied in psychic questions in its guiding principles and even, if necessary, in the practical management of this technique of sexuality. . . .

Where does the moral frontier exist for the doctor in research and the use of new methods and processes in the "interests of the patient"? . . . The boundaries are the same for the doctor as for the patient because, as we have already said, the doctor, as does the private individual, disposes of rights, and only those rights, which are granted by the patient, and because the patient cannot give more than he possesses himself. What we have said is true also of the legal representatives of anyone incapable of disposing of himself and his affairs—for example, children who have not reached the age of reason, the feeble minded, the insane. . . .

Is the "medical welfare of the community", in its content and amplitude, limited by any moral boundaries? Are there "full powers" for every serious medical experiment on living human beings? Does the "medical welfare of the community" remove the barriers which still remain for the interests of science or of the individual? Or to put it in another way: can the public authority, whose function it is to care for the common good, give a doctor the authority to make experiments on the individual in the interests of science and the community so as to devise and try out new methods and procedures when these experiments go beyond the limited right of the individual to dispose of himself? Can the public authority really, in the interests of the community, limit or annul the right of the individual over his body and his life, his bodily and psychological integrity?

To forestall an objection: it is always supposed that the point in discussion is serious research, honourable efforts to advance theoretical and practical medicine, not some manoeuvre that serves as a scientific pretext to screen other purposes and enable them to be realised with impunity.

As regards the questions raised, many have thought, and still think today, that they should be answered in the affirmative. In support of their view they appeal to the fact that the individual is subordinate to the community, that the good of the individual must give way to the common good and be sacrificed for it. They add that the sacrifice of an individual for purposes of research and scientific investigation is in the long run to the advantage of the individual.

The great post-war trials have brought to light a frightful number of documents testifying to the sacrifice of the individual to the "medical welfare of the community". These proceedings contain evidence and reports which show how, with the consent and even at times by the formal command of the public authority, certain research centres demanded a regular supply of human beings from concentration camps for their medical experiments. We learn how they were allotted to these centres—so many men, so many women, so many for this experiment, so many for that. There are reports on the progress and results of these experiments, on the objective and subjective symptoms observed by the experimenters in the course of different stages of the experiments.

It is impossible to read these notes without being filled with compassion for the victims, many of whom met their death in the process, and without recoiling in horror before such a perversion of the human mind and heart. But we can also add: those responsible for these atrocious deeds have done nothing if not to supply an affirmative answer to the questions we have raised and to show the practical consequences of such an action.

Is the good of the individual, in these cases, subordinate to the common good, or do we find here a transgression, albeit

in good faith, of the most elementary demands of the natural law, a transgression that cannot be permitted for the sake of any medical research?

It would be necessary to shut one's eyes to reality to believe that at the present time there are no longer any persons in the world of medicine who hold and defend ideas which are the origin of the deeds we have cited. To be convinced of the contrary, it is enough to follow for a time the reports on medical tests and experiments.

One involuntarily asks oneself: who authorised this or that doctor to venture upon this or that experiment, and whence could he have any such authority? With a matter-of-fact coolness the experiment is described in its progress and effects; notes are made of what is verified and what is not verified. On the question of its moral lawfulness, not one word.

Yet this question is a real one, and it cannot be abolished by being passed over in silence.

In so far as, in the cases mentioned, the moral justification for the experiments is drawn from the command from the public authority, and therefore from the subordination of the individual to the community, of the individual good to the social good, it rests upon an erroneous interpretation of the principle. It must be pointed out that man as a person, in the final reckoning, does not exist for the benefit of society; on the contrary, the community exists for the individual man. . . .

Doubtless, before authorising new methods according to moral law, the total exclusion of all danger and every risk cannot be demanded. This is beyond the possibilities of human nature and would paralyse all scientific research, and would very often turn to the detriment of the patient. The appreciation of the element of danger must be left in these cases to the judgment of an experienced and competent doctor. There is, however, as our explanations have shown, a degree of danger which the moral law cannot permit.

It may happen in doubtful cases, when the known methods have failed, that a new and insufficiently tried method offers, along with elements of great danger, appreciable chances of success. If the patient gives his consent, the application of the process in question is lawful. But this method of action cannot be established as a line of treatment for normal cases.

It will perhaps be objected that the ideas developed here will constitute a grave obstacle to research and scientific work. Nonetheless, the line we have drawn is not definitely an obstacle to progress. The same holds good in the field of medicine as in the other fields of research, experiment and human activity. The mighty laws of morality force the swiftly rolling wave of human thought and will to flow like a mountain stream in a well defined course. They contain it for its own greater and effective usefulness. They dam its flood and save it from overflowing and from working havoc, which could never find compensation in the specious good which it might pursue.

In appearance, moral demands are a curb. In reality, they make their own contribution to the better and nobler achievements produced by man for the benefit of science, of the individual and of the community.

III

THE MYSTERY OF SUFFERING

Broadcast for the diocese of Rome's Mary Year "Day of the Sick",
February 14, 1954:

We have always begged Jesus to make our heart in some way like His, a good heart, a meek heart, a heart open to all sufferings, to all pains. But how greatly we wish we had some reflection of the omnipotence that is His! How we long to pass in the midst of you, drying tears, bringing comfort, healing wounds, giving back strength and health! We must content ourself with being in the midst of you in spirit. We linger beside infants as a mother would, beside parents trembling at the thought of having perhaps to leave their children orphans. And to each one we give our blessing, praying the all-powerful God, our loving Father, to grant by means of it whatever He judges suitable to the special plan of providence He has chosen for each one of you. . . .

Behold, we seem to see there in that hospital ward a young man who is suffering and in his suffering is cursing. Once he was strong and handsome; he was the pride and joy of his parents, whose hearts are now breaking because they fear losing him, wasted away by a relentless disease. And the youth feels as if life were slipping away from him: farewell to health, farewell to strength, to the surgings of hope; farewell to the plans cherished with boyish enthusiasm; farewell to love. And the young man rebels: "Why, why? Haven't I too the right to life? And can a good God let me suffer so, let me die? What evil have I done?"

How many are you, sons and daughters, how many of you

have contorted your features and raged with anger in your hearts and curses on your lips? You especially we wish to approach, to place our hand gently on your brow burning with fever. We wish, in all tenderness, to whisper to each of you: "Soul in anguish, why do you rebel? Let the rays of light which come down from the Cross of Jesus fall upon this dark mystery of suffering. What evil has He done? Look over your bed, in the hospital ward; perhaps there is a picture of the Madonna. What evil did she do? And so, tortured soul, oppressed by trouble, listen: Jesus and his mother suffered, certainly not through their own fault but voluntarily and in full conformity with Divine design. Have you ever wondered why?"

It may be that you have done evil. Think back. Perhaps you have offended God many times, in many ways. You know that a serious sin merits for the soul eternal damnation, yet you are still alive, under the merciful gaze of God, in the loving arms of Mary. If, then, the Lord is now punishing some sin of yours, you should not on that account curse and debase yourself. You are not a slave punished by a cruel master, but a child of God, your Father, Who wishes not to take revenge but to correct you. He wants you to say to Him: "I have sinned," so that He can pardon you and restore you to the life of the soul.

Even if you have done no wrong, if you are innocent, still you should not rebel. As a matter of fact, the idea of punishment does not always explain suffering and human woes. Do you remember what is written in the Gospel? One day, Jesus came upon a man born blind, and after, His disciples asked Him whether that man or his parents had sinned. He replied: "*Neither has this man sinned, nor his parents, but the works of God were to be made manifest in him.*" Even the misfortunes of the innocent, therefore, are a mysterious manifestation of the Divine glory.

Lest you be wearied by long reflections, look at the Holy

and Immaculate Mother: she holds in her lap the lifeless Body of her Divine Son. Could you possibly imagine that the Sorrowful Mother would curse God? That she would ask the reasons for such suffering? We would not have been redeemed if that Mother had not seen her Son die in torment, and there would not have been for us any possibility of salvation.

For all of you, dear children, who do not yet know how to pronounce the "So be it" of resignation and patience, we invoke God's blessing, asking that He send a ray of His light into your souls, that you may cease to contradict with your will His plan, His will, His work, that you may become convinced that His Divine Fatherhood is still loving and benevolent, even when He judges it necessary to make use of the bitter chalice of suffering.

Yet it is not always thus, dear children. Souls do not always rebel and curse under the weight of pain. There are, thanks be to God, souls resigned to the Divine Will—serene, joyous souls. There are even souls that have positively sought out suffering. The story of one in particular we heard during the glorious Holy Year when our children came to us in extraordinary numbers from all parts of the world.

There was a young woman, twenty years old, of humble origin, to whom Our Lord had given great charm as well as innocence. Everyone felt her attractiveness, for about her radiated the fragrance of an unsullied life. But one day she grew fearful lest she become an occasion of sin. Becoming interiorly convinced of this, she went to receive Our Lord, and in a burst of generosity asked Him to take away all her beauty and even her health. God granted her prayer and accepted her offer for the salvation of souls. We know that she is still living, though burning and being consumed like a living flame before God's throne of justice and love. She does not curse. She does not murmur. She does not ask God "Why?" There is always a smile on her lips and within her soul she treasures abiding peace and joy. One should ask her

why she accepts suffering, why she is happy in it, why she looked for sufferings. And the same question should be asked of thousands of other souls who offer themselves to God in silent holocaust.

Beloved sons and daughters, if to your eyes, wearied with sickness, the whole universe, gloomy and oppressive, is confined within the narrow space of a little room, let in the light of faith, and at once that universe will regain its limitless dimensions. Faith will certainly not make you love suffering for its own sake, but it will give you an insight into the many noble reasons for which sickness can be accepted serenely and even desired.

Here is a man who has many sins to expiate, or at least he has stains on his soul; suffering will purify him. Here is a young woman who, once good, did not possess that strong character so necessary for one who was to be a wife and mother: suffering has been for her like a fire which has tempered her and given her great strength.

Perhaps you have desired martyrdom: you have dreamed that the chance might be offered to you also to suffer for Jesus. Give glory to God: your bodily affliction is like shedding blood; it is a real form of martyrdom.

And you, do you want to be like Jesus? Do you want to transform yourself unto Him? Do you want to be a channel of life for Him? In sickness you can find the Cross, be nailed to it and thus die to yourself so that He may live and make use of you.

How many of you, beloved children, would like to help Jesus to save souls? Then offer Him your sufferings according to all the intentions for which He continually offers Himself on the altars of our churches. Your sacrifice, united to the Sacrifice of Jesus, will bring many sinners back to the Father; many without faith will find the true Faith; many weak Christians will receive the strength to live fully the teaching and the law of Christ. And on the day on which the mystery

of Providence in the economy of salvation will be revealed in Heaven, you will at last see to what extent the world of the healthy is your debtor.

And now, beloved sons and daughters, we leave you. We pray to Jesus, Friend of the suffering, to remain with you, to remain in you. We pray to the Immaculate Virgin, your most affectionate mother, to comfort you with her smile and to protect you beneath her mantle.

IV

PAINLESS CHILDBIRTH

Address to an international gathering of Catholic obstetricians and gynaecologists, invited by the International Secretariate of Catholic Doctors, the Italian Medical Association and the Mendel Institute of Genetics in Rome, at the Vatican, January 8, 1956:

We have received information about a new discovery in the field of gynaecology and we have been asked to pass judgment upon it from the moral and religious point of view. It is a question of natural painless childbirth in which no artificial means is used and only the mother's natural forces are called into action.

In our address to the members of the Fourth International Congress of Catholic Doctors . . . we spoke of the gynaecologist who tries to lessen the sufferings of birth without endangering mother or child and without doing harm to the bonds of motherly affection which—we are told—are ordinarily formed at that moment. This last remark referred to a procedure then used in the maternity hospital of a great modern city. In order to save the mother from suffering, she was plunged into a deep hypnosis, but it was noticed that this procedure resulted in emotional indifference towards the child, though some believe that this fact can be otherwise explained. . . .

The new method of which we now wish to speak does not entail this danger. It leaves the mother at childbirth fully conscious from beginning to end and with the full use of her psychic forces (intellect, will, emotions); it suppresses, or, as others would say, simply lessens, the pain. . . .

It consists in giving mothers (long before the period of childbirth) intensive instruction, adapted to their intellectual capacities, concerning the natural processes which take place in them during pregnancy and, in particular, during childbirth. . . . At the same time repeated appeal is made to the mother's will and emotions not to allow feelings of fear to arise which are and have been proved to her to be unfounded. Also to be dispelled is any impression of pain that might tend to manifest itself but is in any case unjustified since it is based, as she has been taught, only on a false interpretation of the natural organic sensations of the contracting womb. Mothers are especially induced to consider the natural grandeur and dignity of what they accomplish at the moment of childbirth. Detailed technical explanations are given to them as to what they must do to ensure normal labour and delivery. They are taught, for example, precisely how to exert their muscles and how to breathe properly. This teaching takes especially the form of practical exercises so that the technique may be familiar to them at the moment of delivery. It is then a question of guiding mothers and preparing them to go through childbirth not in a purely passive manner, as an inevitable process, but to adopt an active attitude and bring to bear upon it the influence of their mind, will and emotions so as to bring childbirth to term in the manner intended by nature and with the aid of nature.

During labour the mother is not left to her own resources. She profits by the help and the constant supervision of a staff trained in the new techniques, who remind her of what she has learned and point out, at the proper moment, what she should do or avoid or change. They quickly right her mistakes as occasion arises, and help her to correct anomalies that may arise.

This is in essence the theory and practice of painless childbirth according to the Russian researchers. For his part, the Englishman Grantly Dick Read has perfected a theory and

technique that are analagous in certain points. In his philosophical and metaphysical postulates, however, he differs substantially, because his are not based like theirs upon a materialistic concept. . . .

Is this method morally irreproachable?

The answer, which must take into account the object, end and motive of the method, may be given briefly: "Considered in itself, it contains nothing that can be criticised from the moral point of view."

The instruction given in regard to nature's travail in childbirth; the correction of false interpretations of organic sensations, and the invitation to correct them; the influence exercised to avoid groundless anxiety and fear; the timely help afforded to the mother in childbirth so that she may collaborate with Nature and remain tranquil under self-control; an increased consciousness of the greatness of motherhood in general and particularly of the hour when the mother brings forth her child—all these are positive values to which no reproach can be made. They are benefits for the mother in childbirth and fully conform to the will of the Creator.

Viewed and understood in this way, the method is a natural uplifting influence, protecting the mother from superficiality and levity. It influences her personality in a positive manner, so that at the very important moment of childbirth she may manifest the firmness and solidity of her character.

Under other aspects, too, the method can lead to positive moral achievement. If pain and fear are successfully eliminated from childbirth, that very fact frequently lessens an inducement to commit immoral acts in the use of marriage rights. . . .

It can and should be done for motives and for purposes that are irreproachable, such as the interest presented by a purely scientific fact; the natural and noble sentiment which creates esteem and love for the human person in the mother, which wants to do her good and help her; a deep religious

and Christian feeling inspired by the ideals of living Christianity. . . .

A criticism of the new method from the theological point of view should in particular take account of Holy Scripture, because materialistic propaganda claims to find a glaring contradiction between the truth of science and that of Scripture. In Genesis we read: "In dolore paries filios" (in pain shall you bring forth children). To understand this saying correctly it is necessary to consider the sentence passed by God in the whole of its context. In inflicting this punishment upon our first parents and their descendants God did not wish to forbid, and did not forbid, men to seek after and make use of all the riches of creation, to make progress step by step in culture, to make life in this world more bearable and better, to lighten the burden of work and fatigue, pain, sickness and death, in a word, to subdue the earth.

Likewise, in punishing Eve, God did not wish to forbid, nor did He forbid, mothers to make use of means which render childbirth easier and less painful. One must not seek subterfuges for the words of Sacred Scripture; they remain true in the sense intended and expressed by the Creator, namely: motherhood will give the mother much suffering to bear. In what precise manner did God conceive this chastisement, and how will He carry it out? Sacred Scripture does not say.

There are some who allege that originally childbirth was entirely painless, and that it became painful only at a later date (perhaps because of an erroneous interpretation of the judgment of God) as a result of auto-suggestion and hetero-suggestion, arbitrary associations, conditioned reflexes and because of faulty behaviour of mothers in labour. So far, however, these assertions on the whole have not been proved. On the other hand, it could be true that an incorrect behaviour, psychic or physical, on the part of women in labour is capable of increasing considerably the difficulties of delivery and has in reality increased them.

Science and technique can therefore use the conclusions of experimental psychology, of physiology and of gynaecology (as in the psycho-prophylactic method) in order to eliminate the sources of error and painful conditioned reflexes, and to render childbirth as painless as possible. Sacred Scripture does not forbid it.

V

MOTHER AND CHILD

A statement by the Pope to midwives in 1951 condemning deliberate abortion gave rise to a long and often heated debate in newspapers and public meetings upon the erroneous question of "Mother or Baby?"

Later in the year His Holiness made a second pronouncement re-stating the Church's teaching and clearing up misunderstandings and misrepresentations.

Address to the Congress of the Italian Association of Catholic Midwives, given at Castel Gandolfo, October 29, 1951 :

Every human being, even a child in the mother's womb, has a right to life *directly* from God, and not from the parents or from any human society or authority.

Hence, there is no man, no human authority, no science, no medical, eugenic, social, economic or moral "indication" that can offer or produce a valid juridical title to a *direct* deliberate disposal of an innocent human life; that is to say, a disposal that aims at its destruction whether as an end or as a means to another end which is perhaps in no way unlawful in itself.

Thus, for example, to save the life of the mother is a very noble end; but the direct killing of the child as a means to that end is not lawful.

The direct destruction of the so-called "life without value", whether born or yet to be born, such as was practised very widely a few years ago, cannot in any way be justified. Hence, when this practice began, the Church formally declared that

it was against the Natural Law and the Divine positive law, and consequently unlawful to kill, even by order of the public authorities, those who were innocent but, on account of some physical or mental defect, rendered useless to the State and a burden upon it.*

The life of one who is innocent is untouchable, and any direct attempt or aggression against it is a violation of one of the fundamental laws without which secure human society is impossible.

We have no need to teach you in detail the meaning and the gravity in your profession of this fundamental law. But never forget that there rises above every man-made code and above every "indication" the faultless law of God. The apostolate of your profession demands of you that you pass on to others that knowledge of human life, that regard and respect for it, which your Christian faith nurtures in your hearts. You must, when called upon, be prepared to defend resolutely and, when possible, protect the helpless and hidden life of the child, following the Divine precept: "*Non occides*" —*Thou shalt not kill.*

Address to the Family Front, November 26, 1951 :

Innocent human life, in whatsoever condition it is found, is withdrawn from the very first moment of its existence from any direct deliberate attack. This is a fundamental right of the human person, which is of universal value in the Christian concept of life; hence as valid for the life still hidden within the womb of the mother as for the life already born and developing independently of her; as much opposed to direct abortion as to the direct killing of the child before, during or after its birth.

Whatever foundation there may be for the distinction between these various phases of the development of life, born or still unborn, in profane and ecclesiastical law, and in

* Decree of the Supreme Sacred Congregation of the Holy Office, December 2, 1940.

certain civil and penal consequences, all these cases involve a grave and unlawful attack upon the inviolability of human life.

This principle holds good both for the life of the child as well as for that of the mother. Never and in no case has the Church taught that the life of the child must be preferred to the life of the mother. It is erroneous to put the question with this alternative: either the life of the child or the life of the mother. No, neither the life of the mother nor the life of the child can be subjected to an act of direct suppression. In the one case as in the other, there can be but one obligation: to make every effort to save the lives of both, of the mother and of the child.

It is one of the finest and most noble aspirations of the medical profession to search continually for new means of ensuring the life of both mother and child. But if, notwithstanding all the progress of science, there still remain, and will remain in the future, cases in which one must reckon with the death of the mother, when it is the mother's wish to bring to birth the life that is within her, and not to destroy it in violation of the command of God: "Thou shalt not kill," nothing else remains for the man, who will make every effort till the very last moment to help and save, but to bow respectfully before the laws of nature and the dispositions of Divine Providence.

But, it is objected, the life of the mother, especially the mother of a large family, is of incomparably greater value than that of a child not yet born. The application of the theory of the equivalation of values to the case which occupies us has already been accepted in juridical discussions. The reply to this harrowing objection is not difficult. The inviolability of the life of an innocent human being does not depend upon its greater or lesser value. It is already more than ten years since the Church formally condemned the destruction of life considered to be "without value"; and whosoever knows the sad events that preceded and provoked

that condemnation, whosoever is able to weigh the direct consequences that would result from measuring the inviolability of innocent life according to its value, can well appreciate the motives that determined that condemnation.

Besides, who can judge with certainty which of the two lives is in fact the more precious? Who can know what path the child will follow and to what heights of achievement and perfection he may reach? Two greatnesses are being compared here, one of them being an unknown quantity.

In this regard we wish to cite an example which may perhaps be already known to some of you. . . . It goes back to the year 1905.

At that time there was a young lady of noble birth and still nobler sentiments but who was frail and of delicate constitution. As a young girl, she had been ill with a slight apical pleurisy, which seemed cured. When, however, after a happy marriage, she felt a new life springing in her womb, she soon became aware of a peculiar physical indisposition, which alarmed two able doctors who were attending her with every care and solicitude. The old apical trouble, the cicatrised lesion, had become active again. In their opinion, there was no time to lose. If the gentle lady was to be saved, a therapeutic abortion would have to be provoked without the least delay. The husband also realised the gravity of the case and gave his consent to the distressful operation. But when the midwife in attendance duly made known the decision of the doctors and sought to bring her to defer to their opinion, she replied with firm voice: "I thank you for your merciful advice; but I cannot suppress the life of my child. I cannot, I cannot! I feel it already throbbing in my womb; it has the right to life; it comes from God and should know God so as to love and enjoy Him." Her husband also entreated, begged and implored her. She remained unyielding, and quietly awaited the event. A baby girl was regularly born, but immediately after, the health of the mother began to get worse. The pulmonary lesion spread; the conditions worsened. Two

months later she was at the end of her strength. She once again saw her little child, who was growing healthily under the care of a robust nurse. Her lips broke into a sweet smile, and she died peacefully. Many years went by. In a religious institute a young Sister might be particularly noticed, totally dedicated to the care and education of abandoned children, bending over the sick children with motherly love, as if to give them life. It was she, the daughter of the sacrifice, who now, with her generous heart, was doing so much good among abandoned children. The heroism of her fearless mother had not been in vain.

We ask: is it possible that Christian feeling, even also purely human feeling, has been dulled to the point that it cannot any longer appreciate the sublime holocaust of the mother and the visible hand of Divine Providence which brought forth such splendid fruit from that holocaust?

Deliberately we have always used the expression "*direct attempt on the life of an innocent person*," "*direct killing*". Because, if, for example, the saving of the life of the future mother, independently of her pregnant condition, should urgently require a surgical act or other therapeutic treatment which would have as an accessory consequence, in no way desired nor intended, but inevitable, the death of the foetus, such an act could no longer be called a direct attempt upon an innocent life. Under these conditions the operation can be lawful, like other similar medical interventions—granted always that a good of high worth is concerned, such as life, and that it is not possible to postpone the operation until after the birth of the child, nor to have recourse to other efficacious remedies.

VI

FERTILITY

No one going to see the Vicar of Christ, the Holy Father, in the Vatican is asked for his or her credentials. A non-Catholic enters as easily as a Catholic. An agnostic, an atheist, or a militant Marxist is welcome if he wishes to see the Pope and hear his words.

Among the 2,500 delegates attending the Congress on Fertility and Sterility in Naples in 1956, there were four from Communist China, Czechoslovakia, Poland and Yugoslavia. His Holiness addressed the delegates in the Vatican on May 19.

It is true that an increased birth rate is a manifestation of the creative energies of a people or a family. It illustrates the courage men show in the face of life with its risks and its difficulties. It emphasises man's constructive and progressive will. With reason do we say that the physical impossibility of exercising paternity and maternity becomes a source of discouragement and introversion. Life, which ardently longs to continue and reproduce itself, is thrown back upon itself, so to speak, and many hearths, alas, succumb to this trial.

It is with pleasure that we should like to mention here one consideration that you yourselves have placed in relief. If your zeal in pursuing research into matrimonial sterility and the means of overcoming it presents a scientific aspect worthy of attention, it is abundantly true that it also involves lofty spiritual and ethical values that must be taken into account.

It is a profoundly human trait for the married couple to

see and find in their child the true and complete expression of their reciprocal love and their mutual giving of self. It is not difficult to understand why the unsatisfied desire for paternity or maternity is deeply felt as a sad and painful sacrifice by parents who are animated by sound and noble sentiments. Moreover, involuntary sterility in a marriage can become a serious danger to the union and even to the stability of the family. . . .

The Church has rejected every concept of marriage that would threaten to throw it back upon itself and make it a selfish quest for emotional and physical satisfaction in the interests of the husband and wife alone. But the Church has likewise rejected the opposite attitude which would pretend to separate, in generation, the biological activity in the personal relation of the married couple. The child is the fruit of the conjugal union when that union finds full expression by bringing into play the organic functions, the associated sensible emotions and the spiritual and disinterested love that animates the union.

It is in the unity of this human act that we should consider the biological conditions of generation.

Never is it permitted to separate these various aspects to the positive exclusion either of the procreative intention or of the conjugal relationship. The relationship which unites the father and mother to their child is rooted in the organic fact and still more in the deliberate conduct of the husband and wife who give themselves to each other and whose will to give themselves blossoms forth and finds its true attainment in the being which they bring into the world.

Moreover, only this consecration of self, begun in generosity and brought to realisation in hardship, by the conscious acceptance of the responsibilities which it involves, can guarantee that the task of bringing up the children will be pursued with all the care and courage and patience that it demands.

Therefore, it can be affirmed that human fecundity,

beyond the physical factors, takes on essential moral aspects which must necessarily be considered even when the subject is treated from the medical point of view.

It is quite evident that when the scholar and the physician approach a problem in their specialised field, they have the right to concentrate their attention upon its strictly scientific elements and solve the problem on the basis of these data alone. But when one is confronted with practical applications to man, it is impossible not to take into account the repercussion which the proposed methods will have upon the person and his destiny. The importance of a human act consists precisely in going beyond the moment itself at which the act is posited to consider the entire orientation of a life, and to bring it into relation with the absolute. This is already true of everyday activity. How much more it is true of an act which, together with the reciprocal love of the husband and wife, involves their future and that of their posterity.

We also believe that it is of capital importance for you not to neglect this perspective when you consider the methods of artificial fecundation. The means by which one tends towards the production of a new life take on an essential human significance inseparable from the desired end and susceptible of causing grave harm to this very end if these means are not conformable to reality and to the laws inscribed in the nature of beings.

We have been asked to give some directives on this point also.

On the subject of experiments in artificial fecundation *in vitro*, let it suffice for us to observe that they must be rejected as immoral and absolutely illicit.

With regard to the various moral problems posed by artificial fecundation, in the ordinary meaning of the expression, or "artificial insemination", we have already expressed our thought in a discourse to physicians on September 29, 1949. For the details we refer you to what we said then, and we

confine ourself here to repeating the concluding judgment given there:

“With regard to artificial fecundation, not only is there reason to be extremely reserved, but it must be absolutely rejected. In speaking thus, one is not necessarily forbidding the use of certain artificial means destined solely to facilitate the natural act or to achieve the attainment of the natural act normally performed.”

But since artificial fecundation is being more and more widely used, and in order to correct some erroneous opinions which are being spread concerning what we have taught, we have the following to add:

Artificial fecundation exceeds the limits of the right which spouses have acquired by the matrimonial contract, namely, that of fully exercising their natural sexual capacity in the natural accomplishment of the marital act. The contract in question does not confer upon them a right to artificial fecundation, for such a right is not in any way expressed in the right to the natural conjugal act and cannot be deduced from it. Still less can one derive it from the right to the “child”, the primary “end” of marriage. The matrimonial contract does not give this right, because it has for its object not the “child” but the “natural acts” which are capable of engendering a new life and are destined to this end. It must likewise be said that artificial fecundation violates the Natural Law and is contrary to justice and morality. . . .

VII

BRINGING UP CHILDREN

Address to a gathering of women of Catholic Action, teaching nuns, school mistresses and representatives of the children of Catholic Action, October 26, 1941:

It is a curious circumstance and, as Pope Pius XI remarked in his Encyclical, a lamentable one, that whereas no one would dream of suddenly becoming a mechanic or an engineer, a doctor or a lawyer, without any apprenticeship or preparation, yet every day there are numbers of young men and women who marry without giving an instant's thought to preparing themselves for the arduous work of educating their children which awaits them. . . .

Fortunate the child whose mother stands by its cradle like a guardian angel to inspire and lead it in the path of goodness! And so, while we congratulate you upon what you have already achieved, we cannot but exhort you warmly and anew to develop those splendid organisations which are doing so much to provide for every rank and social class educators conscious of their high mission, in mind and bearing alert against evil and zealous to promote good. Such sentiments in a woman and a mother give her the right to that reverence and dignity which belong to a man's loyal helpmeet; such a mother is like a pillar, for she is the central support of the home; she is like a beacon whose light gives an example to the parish and brings illumination to the pious associations of which she is a member.

Especially opportune are those organisations of your Union of Catholic Action which seek to help and train the young

wife before childbearing and during the infancy of her offspring. In this you are doing an angel's work, watching over the mother and the little one she bears within her, and then, when the baby comes, standing by the cot to help the mother as with breast and smile she feeds the body and soul of the tiny angel that Heaven has sent her.

To woman God has given the sacred mission, painful yet how joyous, of maternity; and to her too, more than to anyone else, is entrusted the first education of the child in its early months and years.

Of heredity, which may exercise such an influence upon the future cast of a child's character, we will not speak except to say that this hidden heritage sometimes points an accusing finger at the irregular life of the parents, who are thus gravely responsible for making it difficult for their offspring to lead a truly Christian life. . . .

Many of the moral characteristics which you see in the youth or the man owe their origin to the manner and circumstances of his first upbringing in infancy: purely organic habits contracted at that time may later prove a serious obstacle to the spiritual life of the soul. And so you will make it your special care in the treatment of your child to observe the prescriptions of a perfect hygiene, so that when it comes to the use of reason its bodily organs and faculties will be healthy and robust and free from distorted tendencies. This is the reason why, except where it is quite impossible, it is most desirable that the mother should feed her child at her own breast. Who shall say what mysterious influences are exerted upon the growth of that little creature by the mother upon whom it depends entirely for its development.

Have you observed those little eyes, wide open, restlessly questioning, their glance darting from this thing to that, following a movement or a gesture, already expressing joy or pain, anger and obstinacy, and giving other signs of those little passions that nestle in the heart of man even before the tiny lips have learned to utter a word? This is perfectly

natural. Notwithstanding what certain thinkers have maintained, we are not born endowed with knowledge or with the memories and dreams of a life already lived.

The mind of the child as it comes forth from its mother's womb is a page upon which nothing is written; from hour to hour as it passes on its way from the cradle to the tomb its eyes and other senses, internal and external, transmit the life of the world through their own vital activity, and will write upon that page the images and ideas of the things among which it lives. . . . From that early age a loving look, a warning word, must teach the child not to yield to all its impressions, and as reason dawns it must learn to discriminate and to master the vagaries of its sensations; in a word, under the guidance and admonition of the mother it must begin the work of its own education. . . .

Train the mind of your children. Do not give them wrong ideas or wrong reasons for things. Whatever their questions may be, do not answer them with evasions or untrue statements, which their minds rarely accept, but take occasion from them lovingly and patiently to train their minds, which want only to open to the truth and to grasp it with the first ingenuous gropings of their reasoning and reflective powers. Who can say what many a genius may not owe to the prolonged and trustful questionings of a childhood at the home fireside!

Train the character of your children. Correct their faults, encourage and cultivate their good qualities and co-ordinate them with that stability which will make for resolution in after life. Your children, conscious as they grow up and as they begin to think and will, that they are guided by a good parental will, constant and strong, free from violence and anger, not subject to weakness or inconsistency, will learn in time to see therein the interpreter of another and higher will, the will of God, and so they will plant in their souls the seeds of those early moral habits which fashion and sustain a character, train it to self-control in moments of crisis

and to courage in the face of conflict or sacrifice, and imbue it with a deep sense of Christian duty.

Train their hearts. Frequently the decision of a man's destiny, the ruin of his character or a grave danger threatening him may be traced to his childish years when his heart was spoiled by the fond flattery, silly fussing and foolish indulgence of misguided parents. The impressionable little heart became accustomed to see all things revolve and gravitate around it, to find all things yielding to its will and caprice, and so there took root in it that boundless egoism of which the parents themselves were later to become the first victims.

All this is often the just penalty of the selfishness of parents who deny their only child the joy of having little brothers and sisters who, sharing in the mother's love, would have accustomed him to think of others besides himself. . . .

But the day will come when the childish heart will feel fresh impulses stirring within it; new desires will disturb the serenity of those early years. In that time of trial, Christian mothers, remember that to train the heart means to train the will to resist the attacks of evil and the insidious temptations of passion. During that period of transition from the unconscious purity of infancy to the triumphant purity of adolescence you have a task of the highest importance to fulfil. You have to prepare your sons and daughters so that they may pass with unfaltering step, like those who pick their way among serpents, through that time of crisis and physical change; and pass through it without losing anything of the joy of innocence, preserving intact that natural instinct of modesty with which Providence has girt them as a check upon wayward passion.

That sense of modesty, which in its spontaneous abhorrence from the impure is akin to the sense of religion, is made of little account in these days; but you, mothers, will take care that they do not lose it through indecency in dress or self-adornment, through unbecoming familiarities or immoral

spectacles; on the contrary, you will seek to make it more delicate and alert, more upright and sincere. You will keep a watchful eye on their steps. You will not suffer the whiteness of their souls to be stained and contaminated by corrupt and corrupting company. You will inspire them with a high esteem and jealous love for purity, advising them to commend themselves to the sure and motherly protection of the Immaculate Virgin.

Finally, with the discretion of a mother and a teacher, and thanks to the open-hearted confidence with which you have been able to inspire your children, you will not fail to watch for and to discern the moment in which certain unspoken questions have occurred to their minds and are troubling their senses. It will then be your duty to your daughters, the father's duty to your sons, carefully and delicately to unveil the truth as far as it appears necessary, to give a prudent, true and Christian answer to those questions, and set their minds at rest. If imparted by the lips of Christian parents, at the proper time, in the proper measure, and with the proper precautions, the revelation of the mysterious and marvellous laws of life will be received by them with reverence and gratitude, and will enlighten their minds with far less danger than if they learned them haphazard, from some disturbing encounter, from secret conversations, through information received from over-sophisticated companions, or from clandestine reading, the more dangerous and pernicious as secrecy inflames the imagination and troubles the senses. Your words, if they are wise and discreet, will prove a safeguard and a warning in the midst of the temptations and the corruption which surround them, "because foreseen, an arrow comes more slowly".

But in this great work of the Christian education of your sons and daughters you well understand that training in the home, however wise, however thorough, is not enough. It needs to be supplemented and perfected by the powerful aid of religion. From the moment of baptism the priest possesses

the authority of a spiritual father and a pastor over your children, and you must co-operate with him in teaching them those first rudiments of catechism and piety which are the only basis of a solid education, and of which you, the earliest teachers of your children, ought to have a sufficient and sure knowledge. You cannot teach what you do not know yourselves. Teach them to love God, to love Christ, to love our Mother the Church and the pastors of the Church who are your guides. Love the catechism and teach your children to love it; it is the great handbook of the love and fear of God, of Christian wisdom and of eternal life.

In your work of education, which is many sided, you will feel the need and the obligation of having recourse to others to help you. Choose helpers who are Christians like yourselves, and choose them with all the care that is called for by the treasure which you are entrusting to them: you are committing to them the faith, the purity and the piety of your children. But when you have chosen them you must not think that you are henceforth liberated from your duty and your vigilance: you must co-operate with them. . . .

Some mothers may say—children are so difficult to manage nowadays! I can do nothing with that son of mine; that daughter of mine is impossible!

Admittedly many boys and girls at the age of twelve or fifteen show themselves intractable. But why? Because when they were two or three years old they were allowed to do as they pleased. True, some temperaments are ungrateful and rebellious; but however unresponsive, however obstinate, he is still your child. Would you love him any the less than his brothers and sisters if he were sickly or deformed? God has given him to you; see that you do not treat him as the outcast of the family. No child is so unruly that he cannot be trained with care, patience and love; and it will rarely happen that even the stoniest and most unpromising soil will not bear some flower of submission and virtue, if only an unreasonable severity does not run the risk of exterminating the seed of

good will which even the proudest soul has hidden within it.

The whole education of your children would be ruined were they to discover in their parents—and their eyes are sharp enough to see—any signs of favouritism, undue preferences, or antipathies in regard to any of them. For your own good and for the good of the family it must be clear that, whether you use measured severity or give encouragement and caresses, you have an equal love for all, a love which makes no distinction save for the correction of evil or for the encouragement of good. Have you not received them all equally from God? . . .

What a majestic figure is that of the mother in the home as she fulfils her destiny at the cradle side, the nurse and teacher of her little ones! Hers is truly a task full of labour, and we should be tempted to deem her unequal to it were it not for the grace of God which is ever at hand to enlighten, direct and sustain her in her daily anxieties and toil; were it not too for those other educators, mother-like in spirit and energy, whom she calls to aid her in the formation of these youthful souls. Imploring God to fill you to overflowing with His graces and to give increase to your manifold labours on behalf of the young entrusted to you, we grant you from our heart, as a pledge of heavenly favours, our fatherly Apostolic Blessing.

VIII

MODESTY AND CHASTITY

On August 15, 1954, in Rome, Cardinal Ciriaci issued a letter for Bishops throughout the world denouncing widespread offences against modesty in dress and similar evils in films, newspapers, magazines and other publications, and conveying the Pope's blessing upon clergy and laity who would respond actively to the call of His Holiness for a reform of private and public morals.

This letter arose out of the Papal Encyclical commemorating the centenary of the definition of the dogma of Our Lady's Immaculate Conception, in which His Holiness exhorted all to work for an ever-increasing revival of Christian morals under the protection of the Mother of God.

Encyclical letter on Holy Virginity, March 25, 1954:

It is against common sense, which the Church always esteems, to consider the sexual instinct as the most important and the deepest of human tendencies, and to conclude from this that man cannot master it throughout his life without danger to his vital nervous system and consequently without damaging the harmony of his personality.

As St. Thomas very rightly observes, the deepest natural instinct is the instinct of self-preservation. The sexual instinct comes second. Moreover, human reason—the distinguishing privilege of our nature—is intended to control these fundamental instincts, and by mastering them to ennoble them.

It is unfortunately true that the sin of Adam has caused a deep disturbance in our bodily faculties and our passions, so

that they tend to control the life of the senses and even the soul, darkening our reason and weakening our will. But Christ's grace is given us, especially by the sacraments, to help us to keep our bodies in subjection and to live by the spirit.

The virtue of chastity does not mean that we are insensible to the urge of concupiscence, but that we subordinate it to reason and the law of grace by striving whole-heartedly after what is noblest in human and Christian life. To acquire this perfect mastery of the spirit over the senses it is not enough to refrain from acts directly contrary to chastity. It is necessary also generously to renounce anything that may closely or remotely offend this virtue. By this will the soul be able to reign fully over the body and lead its spiritual life in peace and freedom.

Who, then, does not see, in the light of Catholic principles, that perfect chastity and virginity, far from harming the normal unfolding of the nature of man or woman, on the contrary endows it with the highest moral nobility? . . .

Here are the helps commended to us by our Divine Redeemer by which we may effectively protect our virtue: constant vigilance, whereby we diligently do all that we can ourselves; constant prayer to God, asking for what we cannot do by ourselves because of human weakness. *"Watch and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh is weak."* Vigilance which guards every moment and circumstance of our lives is absolutely essential for us: *"For the flesh lusteth against the spirit, and the spirit against the flesh."*

If anyone gives way even a little to the allurements of the flesh he will quickly be pulled towards "those works of the flesh" which the Apostle speaks of, the basest and ugliest vices of men.

Hence we must watch particularly over the impulses of our passions and our senses, so controlling them by voluntary

discipline in our lives and by bodily mortifications that we make them obedient to right reason and the law of God. . . .

All holy men and women have most carefully guarded the impulses of their senses and their passions, and at times have taken severe measures to crush them, in keeping with the teaching of the Divine Master: "*But I say to you, that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart.*" . . .

It is abundantly clear that with this warning our Saviour demands above all that we never consent to any sin, even in thought, and that we steadfastly remove from us anything that can even slightly tarnish the beautiful virtue of purity. In this matter, no diligence, no severity, can be considered excessive. If ill-health or other reasons do not allow one heavier bodily austerities, still they never free one from vigilance and interior self-control.

On this point it should be noted, as indeed the Fathers and Doctors of the Church teach, that we can more easily struggle against and repress the wiles of evil and the allurements of the passions if we do not directly struggle against them, but instead flee from them as best we may. . . . Flight must be understood in the sense that not only do we diligently avoid occasions of sin but especially that in struggles of this kind we lift up our minds and hearts to God.

IX

THE DIGNITY OF WOMAN

Address by radio to a pilgrimage of women to the shrine of Our Lady of Loreto sponsored by the Federation of Italian Women, October 14, 1956:

The constant tradition of the Church in setting forth Mary to Christian women as the sublime model of a virgin and a mother shows the high esteem that Christianity nourishes for womanhood and the immense trust the Church herself reposes in the power of woman for good and her mission on behalf of the family and society.

Woman, the crown of creation, and in a certain sense its masterpiece; woman, that gentle creature to whose delicate hands God seems to have entrusted the future of the world to such an extent, in so far as she is man's helper; woman, the expression of all that is best, kindest, most lovable here below, still finds that, despite the deceptive appearances of having been placed on a pedestal, she is often the object of a lack of respect and sometimes of a subtle but positive contempt on the part of a world with tendencies towards paganism. . . . The only possible basic idea for your movement is the one that urged you on to found your federation in the first place, the one we pointed out at that time: "The preservation and growth of that dignity which womankind has received from God."

The dignity of woman. People are always talking about this dignity, but they do not always show a true and adequate understanding of it, an understanding that will prevent false

conclusions, unjustified complaints and the occasional vindictive claims that are made without any real basis.

Even now you can still find some people who tend to play down or even completely ignore the Church's meritorious rôle in restoring womankind to its original dignity. They never tire of claiming that the Church is actually bitterly opposed to the so-called "emancipation of woman from a feudal regime". They use false or fragmentary evidence and give a superficial interpretation of customs and laws that were inspired by necessary proprieties of the day. They do this in an attempt to associate the Church with something that she has firmly opposed from the very beginning—that unjust status of personal inferiority to which paganism often condemned woman.

Is it necessary for us to recall the famous words of St. Paul which are reflected in the internal nature and external attitude of all Christian civilisation: "*Neither Jew nor Greek; neither slave nor freeman; neither male nor female. For you are all one in Jesus Christ.*"?

This does not mean that Christian law does away with the limitations or proper subjection which arise from the demands of nature, human and Christian propriety, or from the needs of communal life, which cannot last long without some authority, even in its smallest unit, the family. . . .

Need we repeat what is the real foundation of the dignity of woman? It is precisely the same as the foundation of the dignity of man. Both are children of God, redeemed by Christ, with the same supernatural destiny. How can anyone speak of woman as having an incomplete personality, or speak of a minimisation of her worth, or of a supposed moral inferiority, and still claim to derive all that from Catholic doctrine?

There is another foundation for dignity that is identical for both the sexes. Divine Providence has given both man and woman a common destiny here on earth, the destiny towards which all human history is moving and which is

indicated in the command which the Creator gave to our first parents together: *"Increase and multiply, and fill the earth and subdue it, and rule over it"*. . . .

Because of this temporal goal, there is no field of human activity that must remain closed to woman. Her horizons reach out to the regions of politics, work, the arts, sport—but always in subordination to the primary functions fixed by nature itself. The Creator, with His wonderful ways of bringing harmony out of variety, has established a common destiny for all mankind, but He has also given the two sexes different and complementary functions, like two roads leading to the same destination. That is why men and women have a different physical and psychological structure, different attitudes, characteristics and inclinations, which are balanced by the wonderful law of compensation, and fit together to lend a marvellous harmony to the work of each.

So we have an absolute equality in personal and fundamental values, but different functions that are complementary and superbly equivalent. From these arise the various rights and duties of the one and the other.

There can be no doubt that the primary function and the sublime mission of woman is motherhood, and in accordance with the lofty goal which the Creator Himself has set in the order He has chosen, this dominates the life of woman intensively and extensively. Her very physical structure, her spiritual qualities, the richness of her sensibilities combine to make woman a mother to such an extent that motherhood represents the ordinary way for woman to reach her true perfection—even in the moral order—and at the same time to achieve her double destiny, that on earth and that in Heaven.

Motherhood is not the ultimate foundation of woman's dignity, but it does give her such splendour and so great a rôle in the working out of human destiny that this by itself is enough to make every man on the face of the earth, great

or small as he may be, bow with reverence and love in the presence of his own mother.

On other occasions we have explained that the perfection of woman, naturally ordained to physical motherhood, can also be achieved in other ways, through many kinds of good works, and especially through the voluntary acceptance of a higher calling, whose dignity is to be measured by the Divine summits of virginity, charity and the Christian apostolate.

The radiant truth that shines forth in this series of considerations is that woman, both as a person and as a mother, derives all her dignity from God and His wide dispositions. As a result, Natural Law makes it an inalienable and inviolable dignity which women are obliged to preserve, protect and increase. Let this be the basic idea you spread and the fundamental ideal you set for your sisters. This ideal ought to inspire your federation, for it is the best criterion for a just estimate of your rights and duties. When you approach society and its institutions in search of your own proper place in your own specific field of activity, together with the rights and privileges that you may justly claim, make your Christian dignity the ultimate foundation for those claims. Other points remain secondary, and a proper consideration of them must be based upon the principles we have just explained. (We are thinking especially of the so-called "equality of the sexes", which has been the cause of so much spiritual discontent and consequent bitterness for women who do not have a clear view of their own special worth.) Your teaching should aim first at the interior formation of each individual in accordance with her own state of life, and then at putting her on the road towards external social action. It should always conform with the doctrine and counsel of the Church. This does not mean that you must mistrust all discoveries and teachings of modern education on matters affecting you, or that you must, as a matter of principle, reject attitudes that are now generally accepted. At the same time, there is only one way to be really sure of possessing truth and a sound moral

outlook and to be certain of success, and that is to see to it that you do not accept teachings which contradict the teaching and practice of the Church.

The priceless treasury of Catholic training, with its long tradition and outstanding teachers, has attached a well-deserved importance to problems affecting women. And look where you may, it would be hard to find anywhere else an ideal of womanhood so lofty and perfect as that which Christianity has frequently brought to full realisation in long lines of young girls, wives, mothers and widows who are the boast and true hope of our people.

If your federation's teaching becomes a part of this solid tradition it will lay special stress on persuasion and example as means of imparting lessons in how to live. You are certainly in a better position than anyone else to know just how much many of your sisters need this. You can see the causes and remedies for that kind of weariness which is characteristic of the married life of the woman of today, and you are best able to decide how to inspire them with courage and perseverance in their daily struggles, and how to give them the strength they need to remain calm in the face of the many radical changes that take place at different periods of a woman's life. . . .

You wish to bring women fully into the life of the nation as a beneficial "force" for the welfare of all. Although this linking of the notions of woman and of strength seems to be characteristic of modern times, it is well to remember that Christian tradition always preserved that description of the energetic, virtuous woman that we find in the sacred Book of Proverbs. The sacred writer answers the question: "*Who shall find a valiant woman?*" by tracing out a living model, one which has often been recalled over the centuries. . . .

For the women who take an active part in your movement, this force will consist principally in the attractive influence of your example. Without this, neither your programmes nor

your schools will stir up any confidence in the ideal you proclaim or any enthusiasm for it. . . .

The force of this federation of women can best be shown by definite planned action in every field, even those of politics and law, and with the specific aim of making institutions, laws and customs pay some attention and respect to the special needs of women. It is quite true that modern States have taken long steps towards meeting the basic aims of women. But what we might call their psychological and emotional demands are still treated somewhat carelessly, as if they did not deserve serious consideration. . . .

A woman's sensibilities play a great part in the life of a family and often actually determine its course, and these same sensibilities should play their part in the life of the nation and of mankind as a whole. There is no good reason why men alone should feel at home in questions that concern the whole family, even those affecting its psychological life. Specifically, if more attention were paid to the anxieties of feminine feeling, the work of consolidating peace would progress more rapidly; the nations well supplied with this world's goods would be more hospitable and more generous towards those in want; those who have charge of public property would often be more cautious in their business dealings, and organisations established to supply needs in the fields of housing, education, hospitals and employment would get more done and be more forward-looking. . . .

That genteel respect which every man of refined upbringing shows towards women whenever he meets them ought to be put into practice by the civil laws and institutions of the nation as well.

Part Two

War and Peace

I

A BOND OF BROTHERS

Some six months after his election to the Papacy, Pope Pius XII was writing his first Encyclical Letter when a message was brought to him.

He had written the sentence: "In the recognition of the royal prerogatives of Christ, and in the return of individuals and of society to the law of His truth and of His love lies the only way to salvation."

But now: "Venerable Brethren, as we write these lines the terrible news comes to us that the dread tempest of war is already raging despite all our efforts to avert it."

Encyclical letter from Castel Gandolfo, October 20, 1939:

Before all else, it is certain that the radical and ultimate cause of the evils which we deplore in modern society is the denial and rejection of a universal norm of morality as well for individual and social life as for international relations. We mean the disregard, so common nowadays, and the forgetfulness of the Natural Law itself, which has its foundation in God, almighty Creator and Father of all, supreme and absolute Law-giver, all-wise and just Judge of human actions. When God is denied, every basis of morality is undermined; the voice of conscience is stilled or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilised tribes what is good and what is bad, what lawful, what forbidden, and makes men feel themselves responsible for their actions to a Supreme Judge.

The denial of the fundamentals of morality had its origin

in Europe in the abandonment of that Christian teaching of which the Chair of Peter is the depository and exponent. That teaching had once given spiritual cohesion to a Europe which, educated, ennobled and civilised by the Cross, had reached such a degree of civil progress as to become the teacher of other peoples, of other continents. But, cut off from the infallible teaching authority of the Church, not a few separated brethren have gone so far as to overthrow the central dogma of Christianity, the Divinity of the Saviour, and have hastened thereby the process of spiritual decay. . . .

The moral values by which in other times public and private conduct was gauged have fallen into disuse; and the much-vaunted laicisation of society, which has made ever more rapid progress, withdrawing man, the family and the State from the beneficent and regenerating effects of the idea of God and the teaching of the Church, has caused to reappear, in regions in which for many centuries shone the splendours of Christian civilisation, in a manner ever clearer, ever more distinct, ever more distressing, the signs of a corrupt and corrupting paganism: "*There was darkness when they crucified Jesus.*"

Many perhaps, while abandoning the teachings of Christ, were not fully conscious of being led astray by a mirage of glittering phrases which proclaimed such estrangements as an escape from the slavery in which they were previously held.

They spoke of progress, when they were going back; of being raised, when they grovelled; of arriving at man's estate, when they stooped to servility. They did not perceive the inability of all human effort to replace the law of Christ by anything equal to it: "*They became vain in their thoughts.*"

With the weakening of faith in God and in Jesus Christ, and the darkening in men's minds of the light of moral principles, the indispensable foundation of the stability and quiet of that internal and external, private and public order which alone can support and safeguard the prosperity of States disappeared.

It is true that even when Europe had a cohesion of brotherhood through identical ideals gathered from Christian preaching, she was not free from dissensions, convulsions and wars which laid her waste; but perhaps they never felt the intense pessimism of today as to the possibility of settling them, for they had then an effective moral sense of the just and the unjust, of the lawful and of the unlawful, which, by restraining outbreaks of passion, left the way open to an honourable settlement. In our days, on the contrary, dissensions come not only from the surge of rebellious passion but also from a deep spiritual crisis which has overthrown the sound principles of private and public morality.

Among the many errors which derive from the poisoned source of religious and moral agnosticism we would draw your attention, Venerable Brethren, to two in particular as being those which more than others render the peaceful intercourse of peoples almost impossible, or at least precarious and uncertain.

The first of these pernicious errors, widespread today, is the forgetfulness of that law of human solidarity and charity which is dictated and imposed by our common origin and by the equality of rational nature in all men, to whatever people they belong, and by the redeeming Sacrifice offered by Jesus Christ on the Altar of the Cross to His Heavenly Father on behalf of sinful mankind.

In fact, the first page of the Scripture, with magnificent simplicity, tells us how God, as a culmination to His creative work, made man to His own image and likeness; and the same Scripture tells us that He enriched man with supernatural gifts and privileges, and destined him to an eternal and ineffable happiness.

It shows us, besides, how other men took their origin from the first couple, and then goes on, in unsurpassed vividness of language, to recount their division into different groups, and their dispersion to various parts of the world. Even when they abandoned their Creator, God did not cease to regard

them as His children who, according to His merciful plan, should one day be reunited once more in His friendship.

The Apostle of the Gentiles later on makes himself the herald of this truth which associates men as brothers in one great family, when he proclaims to the Greek world that God "*hath made of one all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God*". A marvellous vision, which makes us see the human race in the unity of one common origin in God: "*One God and Father of all, Who is above all, and through all, and in us all*"; in the unity of nature which in every man is equally composed of material body and spiritual, immortal soul; in the unity of the immediate end and mission in the world; in the unity of dwelling place, the earth, of whose resources all men, by natural right, can avail themselves to sustain and develop life; in the unity of the supernatural end, God Himself, to Whom all should tend; in the unity of means to secure that end.

It is the same Apostle who portrays for us mankind in the unity of its relations with the Son of God, Image of the invisible God, in Whom all things have been created: "*In Him were all things created*"; in the unity of its ransom, effected for all by Christ, Who through His holy and most bitter Passion, restored the original friendship with God which had been broken, making Himself the Mediator between God and man: "*For there is one God, and one Mediator of God and men, the Man, Jesus Christ.*"

And to render such friendship between God and mankind more intimate, this same Divine and universal Mediator of salvation and peace, in the sacred silence of the Supper Room, before He consummated the Supreme Sacrifice, let fall from His Divine lips the words which reverberate mightily down the centuries, inspiring heroic charity in a world devoid of love and torn by hate: "*This is My commandment, that you love one another, as I have loved you.*"

These are supernatural truths which form a solid basis and

the strongest possible bond of a union that is reinforced by the love of God and our Divine Redeemer, from Whom all receive salvation *"for the edifying of the Body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ."*

In the light of this unity of all mankind which exists in law and in fact, individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their eternal destiny, into an organic, harmonious mutual relationship which varies with the changing of times.

And the nations, despite a difference of development, due to diverse conditions of life and of culture, are not destined to break the unity of the human race but rather to enrich and embellish it by the sharing of their own particular gifts and by that reciprocal interchange of goods which can be possible and efficacious only when a mutual love and a lively sense of charity unite all the sons of the same Father and all those redeemed by the same Divine Blood. . . .

Nor is there any fear lest the consciousness of universal brotherhood aroused by the teaching of Christianity and the spirit it inspires be in contrast with love of traditions or the glories of one's fatherland, or impede the progress of prosperity or legitimate interests. For that same Christianity teaches that in the exercise of charity we must follow a God-given order, yielding the place of honour in our affections and good works to those who are bound to us by special ties. Nay, the Divine Master Himself gave an example of this preference for His own country and fatherland, as he wept over the coming destruction of the Holy City.

But legitimate and well-ordered love of our native country should not make us close our eyes to the all-embracing nature of Christian charity, which calls for consideration of others and of their interests in the pacifying light of love.

Such is the marvellous doctrine of love and peace which has been such an ennobling factor in the civil and religious progress of mankind. . . .

Allocution to the Sacred College of Cardinals, Christmas Eve, 1939:

For four months now, and with anguish beyond words, we have gazed upon the ruins which this war, begun in such unusual circumstances, has been piling up. . . . As the war-monster progressively acquires, swallows and demands more and more of the materials available, all of which are inexorably put at the disposal of its ever-increasing requirements, the greater becomes the danger that the nations directly or indirectly affected by the conflict will become the victims of a sort of pernicious anaemia—and the question inevitably arises: how will an exhausted or attenuated economy contrive to find the means necessary for economic and social reconstruction at a time when difficulties of every kind will be multiplied, difficulties of which the disruptive and revolutionary forces now holding themselves in readiness will not fail to take advantage in the hope of striking a decisive blow at Christian Europe? . . .

Those who keep a watchful eye upon these future consequences, and calmly consider the symptoms in many parts of the world already pointing to such a development of events, will, we think, in spite of the war and its hard necessities, keep their minds open to the prospect of defining clearly, at an opportune moment and so far as it lies with them to do so, the fundamental points of a just and honourable peace; nor will they categorically refuse negotiations for such a peace in the event of a suitable occasion, with the needful guarantees and safeguards, presenting itself.

1. A fundamental postulate of any just and honourable peace is an assurance for all nations, great or small, powerful or weak, of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another. When this equality of rights has been

destroyed, attacked or threatened, order demands that reparation shall be made and the measure and extent of that reparation is determined not by the sword nor by arbitrary decision of self-interest but by the rules of justice and reciprocal equity.

2. The order thus established, if it is to continue undisturbed and ensure true peace, requires that the nations be delivered from the slavery imposed upon them by the race for armaments and from the danger that material force, instead of serving to protect right, may become an overbearing and tyrannical master. Any peaceful settlement that fails to give fundamental importance to a mutually agreed, organic and progressive disarmament, spiritual and material, or which neglects to ensure the effective and loyal implementing of such an agreement, will sooner or later show itself to be lacking in coherence and vitality.

3. The maxims of human wisdom require that in any reorganisation of international life, all parties should learn a lesson from the failures and deficiencies of the past. Hence, in creating or reconstructing international institutions which have so high a mission and such difficult and grave responsibilities, it is important to bear in mind the experience gained from the ineffectiveness or imperfections of previous institutions of the kind. Human frailty makes it difficult, not to say impossible, to foresee every contingency and guard against every danger at the time when treaties are signed; passion and bitter feeling are apt to be still rife. Hence, in order that a peace may be honourably accepted and in order to avoid arbitrary breaches and unilateral interpretations of treaties, it is of the first importance to erect some juridical institution which shall guarantee the loyal and faithful fulfilment of the conditions agreed upon, and which shall, in the case of recognised need, revise and correct them.

4. If a better European settlement is to be reached, there is one point in particular that should receive special attention: it is the real needs and the just demands of nations and

populations, and of racial minorities. It may be that, in consequence of existing treaties incompatible with them, these demands are unable to establish a strictly legal right. Even so, they deserve to be examined in a friendly spirit with a view to meeting them by peaceful methods, and even, where it appears necessary, by means of an equitable and covenanted revision of the treaties themselves. If the balance between nations is thus adjusted and the foundation of mutual confidence thus laid, many incentives to violent action will be removed.

5. But even the best and most detailed regulations will be imperfect and foredoomed to failure unless the peoples and those who govern them submit willingly to the influence of that spirit which alone can give life, authority and binding force to the dead letter of international agreements. They must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God; they must cultivate that hunger and thirst after justice which is proclaimed as a beatitude in the Sermon on the Mount and which supposes as its natural foundation the moral virtue of justice; they must be guided by that universal love which is the compendium and most general expression of the Christian ideal, and which, therefore, may serve as a common ground also for those who have not the blessing of sharing the same Faith with us.

We are not insensible of the grave difficulties which lie in the way of the achievement of these ends we have described as needful for establishing and preserving a just peace between nations. But if ever there was an objective deserving the collaboration of all noble and generous minds, if there was ever a spiritual crusade which might assume with a new truth as its motto, "God wills it", then it is this high purpose, it is this crusade enlisting all unselfish and great-hearted men in an endeavour to lead the nations back from the broken

cisterns of material and selfish interests to the living fountain of Divine Justice, which alone is able to provide that morality, nobility and stability the need of which has been so long experienced, to the great detriment of nations and humanity.

To these ideals, which are at the same time the real objectives of a true peace established in justice and love, we hope and trust that all those united with us in the bond of faith will keep open their minds and hearts; so that when the storm of war shows signs of abating there may arise in every nation men of foresight and goodwill, inspired with the courage that can suppress the base instinct of revenge and set up, in its stead, the grave and noble majesty of justice, sister of love and consort of true wisdom. . . .

We, and with us, all those who hear our voice, know where to find the supreme Model, the inner principle and the sure promise of this justice. *Transeamus usque Bethlehem et videamus*: Let us go over to Bethlehem. There we shall find lying in the cradle Him Who is born "the Sun of Justice, Christ our Lord God", and at His side the Virgin Mother who is the "Mirror of Justice" and "Queen of Peace", with the holy Protector St. Joseph, "the just man". Jesus is the Expected of Nations. The prophets announced His coming and foretold His future triumphs: "*His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to Come, the Prince of Peace.*". . .

Allocution to the Sacred College of Cardinals, December 24, 1940:

Let us hope that mankind and each single nation may grow more mature out of its present tribulations, with eyes able to distinguish between the genuine and the fallacious, with an ear alert for the voice of reason, be it pleasant or unpleasant, with a mind which, open to reality, is really determined to fulfil the demands of life and justice, not only when its own demands are met but also when the equitable demands of others are heard. Only in such a state of mind does

the tempting slogan of a new order acquire a beautiful, dignified and lasting conception based on moral principles. . . .

The necessary premises for such a new order are as follows:

1. Victory over the hatred which divides the nations today, and the disappearance of systems and actions which breed this hatred. In fact, in some countries an unbridled propaganda is to be seen; it does not recoil from methodical distortion of the truth in order to show the enemy nations in a falsified and vilifying light. He who, however, really wants the good of the people and wants to contribute to the future co-operation of nations and to preserve this co-operation from incalculable damage will consider it as his sacred duty to uphold the natural ideals of truth, justice and charity.

2. Victory over distrust which exerts a paralysing pressure upon international law and makes all honest understanding impossible. Therefore, return to the principle of mutual trust. Return to the loyalty for treaties without which the secure co-operation of nations and, especially, the living side by side of strong and weak nations, are inconceivable. The foundation of justice is loyalty, reliability and truth of the pledged word and of the understanding that has been reached.

3. Victory over the dismal principle that utility is the foundation and aim of law, and that might can create right. This principle is bound to upset all international relations, and is unacceptable to all weaker nations. Therefore, return to honest, serious and moral international relations.

4. Victory over those potential conflicts arising out of the unbalanced state of world economy. Therefore, a new economic order has to be gradually evolved which gives all nations the means to secure for their citizens an appropriate standard of life.

5. Victory over the kind of selfishness which, relying on its own power, aims at impairing the honour and sovereignty of nations, as well as the sound, just and ordered liberty of individuals.

II

WHY DOES GOD ALLOW IT?

Radio address on "Divine Providence in Human Events", June 29, 1941:

We, like you, feel our heart grow faint at the thought of the tempest of evil, of suffering and of anguish that now rages over the world. It is true that in the darkness of the storm there are not lacking comforting sights which fill our hearts with great and holy expectations—courage in defence of the fundamentals of Christian civilisation and confident hope in their triumph; the most intrepid patriotism; heroic acts of virtue; chosen souls ready for every sacrifice; whole-hearted self-surrender; widespread re-awakening of faith and piety.

But, on the other hand, sin and evil penetrate the lives of individuals, the sacred shrine of the family, the social organism. No longer merely tolerated through weakness or ignorance, sin is excused, exalted and enters as master into the most diverse phases of human life. There is a decadence of the spirit of justice and charity. Peoples are overthrown or have fallen into an abyss of disasters. Human bodies are torn by bombs or by machine-gun fire. Wounded and sick fill hospitals and come out often with their health ruined, their limbs mutilated, invalids for the rest of their lives. Prisoners are far from those dear to them and often without news of them. Individuals and families are deported, transported, separated, torn from their homes, wandering in misery without support, without means of earning their daily bread. . . .

Before such an accumulation of evils, of obstacles to virtue,

of disasters, of trials of every kind, it seems that man's mind and judgment go astray and become confused; and perhaps in the heart of more than one of you has arisen the terrible suggestion of doubt which perchance at the death of the two Apostles was a disturbing temptation for some of the less staunch Christians: "How can God permit all this?" Can an omnipotent God, infinitely wise and infinitely good, possibly allow so many evils which He might so easily prevent? And there arise to the lips the words of Peter, still imperfect when the Passion was foretold: "*Far be it from Thee, O Lord.*"

No, my God—they think—neither Your wisdom nor Your goodness nor Your honour itself can allow that evil and violence dominate to such an extent over the world, to deride You and triumph by Your silence. Where is Your power and providence? Must we, then, doubt either Your divine government or Your love for us? . . .

All men are as children before God; all, even the most profound thinkers and the most experienced leaders of peoples.

They judge events with the foreshortened vision of time, which passes and flies past irretrievably. God, on the other hand, sees events from on high, from the unmoved centre of eternity. They have before their eyes the limited view of a few years. God has before Him the all-embracing panorama of the ages. They think of human events in relation to their proximate causes and immediate effects. God sees them in their remote causes and judges them in their remote effects. They stop to single out this or that particular responsible hand. God sees a whole hidden complicated convergence of responsibilities, because His exalted Providence does not exclude the free choice of evil and good in human selection.

They would have immediate justice, and are scandalised at the ephemeral power of the enemies of God, the sufferings and humiliations of the innocent permitted by God. But our Heavenly Father, Who in the light of His eternity embraces, penetrates and dominates the vicissitudes of time as much as

the serene peace of the endless ages; God, Who is the Blessed Trinity, full of compassion for the weaknesses, ignorance and impatience of men, but Who loves men too much for their faults to turn Him from the ways of His wisdom and love, continues, and will continue, to make His sun to rise on the good and the evil, and to send rain on the just and the unjust; to guide their childlike steps with firmness and kindness if only they will let themselves be led by Him and have trust in the power and the wisdom of His love for them.

What does it mean to trust in God?

Trust in God means the abandonment of oneself, with all the forces of the will sustained by grace and love, in spite of all the doubts suggested by appearances to the contrary, to the wisdom, the infinite love of God. It means believing that nothing in this world escapes His Providence, whether in the universal or in the particular order; that nothing great or small happens which is not foreseen, willed or permitted, directed always by Providence to its exalted ends, which in this world are always inspired by love for men.

It means believing that God can permit, at times here below, for some time, pre-eminence of atheism and of impiety, the lamentable obscuring of a sense of justice, the violation of law, the tormenting of innocent, peaceful, undefended, helpless men. It means believing that God at times thus lets trials befall individuals and peoples, trials of which the malice of men is the instrument in a design of justice directed towards the punishment of sin, towards purifying persons and peoples through the expiations of this present life and bringing them back by this way to Himself; but it means believing at the same time that this justice always remains here below the justice of a Father inspired and dominated by love.

However severe may seem the Hand of the Divine Surgeon when he cuts with the lancet into the live flesh, it is always an active love that guides and drives it in, and only the good

of men and peoples makes Him intervene in such a painful way.

It means, finally, believing that the fierce intensity of the trial, like the triumph of evil, will endure here below for only a fixed time and not longer; that the hour of God will come, the hour of mercy, the hour of holy rejoicing, the hour of the new canticle of liberation, the hour of exultation and of joy, the hour in which, after having let the hurricane loose for a moment upon humanity, the all-powerful Hand of the Heavenly Father, with an imperceptible motion, will detain it and disperse it, and, by ways little known to the mind or to the hopes of men, justice, calm and peace will be restored to the nations.

We know well that the most serious difficulty for those who have not a correct sense of the Divine comes from seeing so many innocent victims involved in suffering by the same tempest which overwhelms sinners. Men never remain indifferent when the hurricane which tears up the great trees also cuts down the lowly little flowers which opened at their feet only to lavish the grace of their beauty and fragrance on the air around them. And yet these flowers and their perfumes are the work of God and of His wonderful designing. If he has allowed any of these flowers to be swept away in the storm, can He not, do you think, have assigned a goal unseen by the human eye for the sacrifice of that most unoffending creature in the general arrangement of the law by which He prevails over and governs nature? How much more, then, will His omnipotence and love direct the lot of pure and innocent human beings to good.

Through the languishing of faith in men's hearts, through the pleasure-seeking that moulds and captivates their lives, men are driven to judge as evil, and as unmixed evil, all the physical mishaps of this earth. They have forgotten that suffering stands at the threshold of life as the way that leads to the smiles of the cradle. They have forgotten that it is more often than not the shadow of the Cross of Calvary

thrown on the path of the Resurrection; they have forgotten that the cross is frequently a gift of God, a gift which is needed in order to offer to the Divine Justice our share of expiation. They have forgotten that the only real evil is the sin that offends God. They have forgotten what the Apostle says: "*The sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us*", that we ought to look on "*the Author and Finisher of Faith, Jesus, Who for the joy set before Him, endured a cross*".

Do you, too, dear children, look upon your sufferings thus, and you will find the strength not merely to accept them with resignation, but to love them, to glory in them as the Apostles and saints. . . .

Look upon your sufferings and difficulties in the light of the sufferings of the Crucified, in the light of the sufferings of the Blessed Virgin, the most innocent of creatures and the most intimate sharer in the Passion of Our Lord, and you will be able to understand that to be like the Exemplar, the Son of God, King of Sufferings, is the noblest and safest way to Heaven and victory.

III

THE CHRISTIAN WILL FOR PEACE

Christmas message, broadcast December 24, 1948:

. . . At no time since the fighting ceased have men's minds been so tense, so oppressed as they are today, by the nightmare of a new war, and by disquiet about the peace. They move between two opposite poles. Some quote the old saying—not entirely false but open to misunderstanding and so often abused: "*Si vis pacem, para bellum*": If you wish for peace, make ready for war. Others think there is salvation in the phrase "Peace at any price".

Both parties wish for peace but both put it in jeopardy—the former because they arouse distrust, the latter because they foster the sense of security in those who prepare aggression. Hence both compromise the cause of peace without intending to do so, and that at the very time when mankind, crushed beneath the burden of armaments, tormented by the sight of new and worse conflicts to come, trembles at the very thought of a possible catastrophe.

Therefore we would set forth in a few words the marks of a true Christian will for peace.

1. The Christian will for peace comes from God. "He is the God of Peace." He created the world to be an abode of peace, and gave His commandment of peace of that "tranquillity of order" of which St. Augustine speaks.

The Christian will for peace has its own weapons. The chief of these are prayer and charity—constant prayer to our Heavenly Father, Father of us all; brotherly love between all men and all peoples as being all sons of the same Father

Who is in Heaven, that love which, with patience, always succeeds in coming to understanding and agreement with all.

These two weapons come from God, and where they are lacking, where men know only how to handle material weapons, there cannot be a true will for peace, seeing that such merely material arms must needs arouse distrust and bring about what we may call a war-climate. Who, then, does not see how important it is for the peoples to preserve and strengthen Christian life, and how heavy is their responsibility in choosing and keeping a watchful eye upon those to whom they have entrusted the direct management of armaments?

2. The Christian will for peace is easily recognisable. Obedient to the Divine command of peace, it never makes a question of national standing or national honour a case of war or even of a threat of war. It shrinks from prosecuting with armed force a claim to rights which, however well warranted, do not balance the risk of kindling a blaze fearful in its spiritual and material consequences.

Here we see no less clearly the responsibility of the peoples in the capital problem of the education of youth, the forming of public opinion, which modern methods and instruments make so sensitive and so changeful in every field of national life. Now this activity ought to be employed diligently in order to strengthen the solidarity of all the States in the defence of peace. Any one of them that violates justice should be set apart in an isolation of disgrace, as a disturber of the peace, and banished from civilised society.

May the organisation of the United Nations be able to become the full and genuine expression of this international solidarity of peace, removing from its institutions and its statutes every trace of its origin, which of necessity was a solidarity of war.

3. The Christian will for peace is practical and realistic. Its immediate purpose is to remove, or at least to lessen, the

causes of friction that both morally and materially increase the danger of war.

These causes are, amongst others, chiefly the relative constriction of the national land space and the dearth of raw materials. Instead, therefore, of sending food at very great expense to refugee populations, crowded together as best they can be in some particular place, why not encourage the emigration and immigration of families, guiding them to those regions where they will most easily find the means of livelihood of which they stand in need? And instead of restricting production, often without any just motive, why not leave them the opportunity of producing according to their normal capacity? Thus they would win their daily bread as the fruit of their industry rather than receive it as a gift.

Lastly, instead of raising barriers to hinder mutual access to raw materials, why not free the use and exchange of these from all needless restrictions, those especially which bring about a harmful inequality in economic conditions?

4. The true Christian will for peace is strength, not weakness or weary resignation. It is altogether at one with the will for peace of the Eternal and Almighty God.

Every war of aggression against any ordinance which God gives to man in the interests of peace and bids him respect and endorse, preserve and defend, is a sin and a crime. It is an attack upon the Majesty of God, the Creator and Orderer of the World. If any people threatened with, or already the victim of, an unjust aggression be minded to think and act in a Christian way, it cannot remain in a passive indifference. All the more does the solidarity of the family of peoples forbid the other members to behave like simple onlookers in an attitude of unconcerned neutrality.

Who can ever measure the harm done in the past by such indifference, so far removed from Christian feeling, towards aggressive wars? How pointedly it has given proof of the lack of security among the "great" and, above all, among the "little". Has it, on the other hand, brought any advantage at

all? On the contrary, it has only reassured and encouraged the authors and favourers of aggression, by forcing single peoples, abandoned to themselves, to a necessary and indefinite increase of their armaments.

Resting upon God and upon the order established by Him, the Christian will for peace is, accordingly, strong as steel. It is of a temper very different from the mere humanitarian sentiment, too often nothing but a sensitiveness which detests war only because of its horrors and atrocities, its havoc and its dire results, but not also because of its injustice.

In such a sentiment, hedonistic and utilitarian in character, and materialistic in origin, there is wanting the firm foundation of a strict and unconditional obligation. It forms the kind of soul in which the empty sham of compromise takes root, the attempt to save oneself at the cost of others, and in every case the success of the aggressor.

So true is this that neither the consideration of the sorrows and evils following from war, by itself, nor the exact balancing of action and advantage, suffice for a final decision whether it is morally lawful or, in a given concrete case, morally binding, to resist the aggressor (supposing always a well-founded likelihood of success).

One thing is certain: the precept of peace is of Divine right. Its end is the protection of things that constitute the good of mankind, in so far as it is the good of the Creator. Now among these are some so important for human society that their defence against unjust aggression is beyond question fully lawful. The United Nations as a body are bound to defend them, having the duty not to forsake the nation assaulted.

IV

PEACE IN "THE FREE WORLD"

Christmas message, broadcast December 24, 1951 :

We are forced to recognise that the world is split into two rival camps and that men are divided into two clearly separated groups which, consequently, are very loath to admit the freedom of anyone to maintain a position of political neutrality.

Now those who wrongly consider the Church as an earthly power or a kind of world empire are easily led to ask from her also, as from others, that she renounce her neutrality and make a clear choice in favour of one side or the other. However, there can be no question of the Church's renouncing her political neutrality, for the simple reason that she cannot serve purely political aims.

Let it not be thought that this is a mere play upon words or thoughts. . . . The Divine Redeemer founded the Church in order to give all men, through her, His truth and His grace unto the end of time. The Church is His Mystical Body. She belongs altogether to Christ, as Christ belongs to God.

Statesmen and, at times, even churchmen, who would make the Spouse of Christ their ally or the tool of their political alliances, whether national or international, do injury to the very essence of the Church and would inflict damage upon the life proper to her. In a word, they would drag her down to that level where conflicting temporal interests are locked in struggle. And this is and remains true even when there is question of ends and interests in themselves lawful.

Whoever, then, would wish to turn the Church away from her supposed neutrality, or bring pressure to bear upon her in the question of peace, or lessen her right freely to determine whether, when or how she may wish to come to a decision in the various conflicts, such a one would not make it easier for the Church to co-operate in the work of peace. For no decision on the Church's part, even in political questions, can ever be purely political. It must always be *sub specie aeternitatis*, in the light of the Divine Law, and of its order, its values, its standards.

It is not rare to see purely temporal powers and institutions abandon their neutrality and be in one camp today and another tomorrow. It is a game of alliances which can be explained by a constant shifting of temporal interest.

The Church keeps herself aloof from such unstable alliances. If she passes judgment, that does not mean that she is thereby abandoning a neutrality hitherto observed; for God is never neutral towards human historical events; neither, then, can His Church be neutral. If she speaks and judges the problems of the day, it is with the clear knowledge that in the power of the Holy Spirit she gives, in advance, the sentence which, at the end of time, her Lord and Head, Judge of the universe, will confirm and sanction.

Such is the proper and superhuman function of the Church regarding political questions. What, then, is the meaning of empty talk about a neutrality which the Church should abandon?

Others, on the contrary, say that in the interests of peace the Church must be neutral. But neither have these a correct idea of the Church's place in the great events of world history. She cannot come down from the lofty supernatural sphere where political neutrality has no meaning in the sense in which this is understood by earthly powers. Yet this does not exclude, but rather increases, her share in the toils and sufferings of her members in either camp, and intensifies her grief at the clash of opinions and policies within her own ranks.

The Church cannot agree to judge according to exclusively political standards. Nor can she tie the interests of religion to particular programmes of a merely earthly character. She cannot run the risk of giving any reason for doubt about her religious mission. She cannot forget for an instant that her rôle of representative of God upon earth does not suffer her to remain indifferent, even for a single moment, between "good" and "evil" in human affairs. If that were asked of her, she would have to refuse, and the faithful on both sides would, in virtue of their supernatural faith and hope, have to understand and respect the stand taken by the Church.

What contribution can and should the Church make to the cause of peace?

This contribution cannot be purely political, and the normal place and essential mission of the Church is not in the area where nations, friendly, antagonistic or neutral, continually meet and give voice to their ideas and concrete political projects.

What, then, should be her contribution to the peace? What is the legal right; what the peculiar nature of this contribution?

The legal right? Look at the Crib of Bethlehem. Nowhere will you find it as clear and, one may say, as tangible. The Babe there is the eternal Son of God made man, and His name is *Princeps Pacis*, Prince of Peace. Prince and Founder of Peace—such is the character of the Saviour and Redeemer of the whole human race. His sublime Divine mission is to establish peace between each man and God, between men themselves and between peoples.

This mission, however, and this desire for peace are not born of faintheartedness and weakness, which can meet evil and the wicked only with resignation and patience. Even beneath the frailty of the Babe of Bethlehem is hidden majesty and might, which only love restrains, in order to make the hearts of men capable of begetting and fostering

peace, and it gives them the strength to overcome and scatter all the forces that might destroy it.

But the Divine Saviour is also the invisible Head of the Church, and for that reason His mission of peace lives on and is active in the Church.

Every year, with the renewed memory of Christ's birth, is strengthened in her the deep consciousness of her title to contribute to the work of peace, a unique title which rides above every earthly interest and stems immediately from God. For it is an essential element of her nature and of her religious power.

This year, once again, the Church kneels before the Crib and receives her mission from the Divine Infant, the Prince of Peace. Here, in Him, she sees revealed true human nature, true in the fullest sense of the word, for it is the very human nature of God, her Creator, her Redeemer, her Restorer.

With eyes tenderly fixed upon the face of the infinitely lovable Prince of Peace, she listens to the heart beat which tells of a love embracing all mankind, and she glows with ardent zeal for this mission of her Lord and Chief, which is as is her own, the mission of peacemaker. . . .

But when the Church and her supreme Shepherd pass from this tender intimacy of the Babe of Bethlehem, so peaceful and heartening, into a world that is far from Christ, it is like stepping out into a gust of frosty air. That world talks of nothing but peace; but it has no peace. It claims for itself all possible and impossible legal titles to establish peace, yet does not know nor recognise the mission of peacemaker that comes directly from God, the mission of peace that has its source in the religious authority of the Church.

Poor short-sighted men, whose narrow field of vision does not reach beyond the possibilities of the present hour, beyond statistics of military and economic potential! How can they form the slightest idea of the worth and importance of religion's authority for the solution of the peace problem?

Shallow minds, unable to see in all their reality and fullness the value and creative power in Christianity, how can they help being sceptical and disdainful of the power of the Church for peace?

But others, who, please God, are the majority, will see with greater or lesser awareness that denying to the religious authority of the Church her competence in effective action for peace has but made the tragic condition of the troubled world more desperate still.

Many have fallen away from Christian belief, and this has hastened an extreme and almost intolerable state of affairs. One would say that God has answered this rejection of Christ by the plague of an abiding threat to peace and the frightening spectre of war.

As the Church's right to work for peace is unique, so is the work of her efforts to foster and maintain it.

The Church is not a political but a religious society. That, however, does not prevent her from establishing not merely external but internal and vital relations with States. The Church has in fact been founded by Christ as a visible society, and as such meets States in the same territory, has in her care the same people, and in many ways and under different aspects makes use of the same means and the same institutions. And since the Church and the States live together, besides these external and what might be called natural relations, there are others, interior and vital relations, which have their basis and origin in the Person of Jesus Christ as Head of the Church. For the Son of God, by becoming man, and truly man, has by that very fact entered into a new relationship, and a real and vital relationship, with human society, with human nature. This is true whether we consider human nature as a single unit implying equal personal dignity in all men, or human nature as found in many individual societies, especially those societies which, within this very intimate unity of human nature, are necessary to produce

external order and sound organisation, and bring them to perfection.

We are thinking now primarily of the family and the State, as well as of the Society of States, since the common good, the essential purpose of every State, cannot be attained or even imagined without this intrinsic relation of the States to mankind as a whole. Under this aspect, the union of States is by nature unbreakable. It is a fact that is imposed upon them. In accepting it, although at times hesitantly, they answer the call of nature. This natural union they strive to embody in an external framework—an organisation.

As human experience teaches, therefore, the State and the Society of States with its external organisation, in spite of all their defects, are—given the social nature of man—natural forms of union and order among men; they are necessary for human life; they contribute to its perfection. Their very concept involves quiet order, that "tranquillity of order" which St. Augustine gives as a definition of peace. These societies, of their very essence, exist for peace.

With them, as societies that exist for maintaining peace, Jesus Christ, the Prince of Peace—and with Him the Church, in whom He continues to live—has entered into a new and intimate relationship which uplifts and strengthens society. This is the basis of the peculiar contribution which the Church, by her very nature, makes to the cause of peace, that is, when her life and her action among men occupy their rightful place.

And how will this all come about except through the continuous, enlightening and strengthening action of the grace of Christ upon the minds and hearts of citizens and statesmen, so that in all human relationships they recognise and pursue the purposes of the Creator; that they strive to enlist the aid and partnerships of individuals and nations to achieve these purposes; that within their own borders as well as among the nations they practise social justice and charity?

If men, obeying the Divine behest, will tread that sure way

of salvation, a perfect Christian order in the world, they will soon see the possibility of even a just war disappear. For, once the activity of the Society of States, as a genuine organisation for peace, is made secure, there will be no reason for such a war. . . .

It will be objected . . . that if we say that peace cannot be defended except by a return to the eternal values of the individual person and of mankind, we thus only encourage the cynicism of the sceptics and deepen the discouragement of the friends of peace. Finally, we shall be reproached with admitting that those are right who see in an "armed peace" the definitive and last word on the subject, a solution that would deplete the economic forces and exhaust the nerves of the nations of the world.

Nevertheless, as a practical as well as a theoretical estimate of the contribution each one can make to the cause of peace, especially the Church, even in unfavourable circumstances and in spite of the sceptics and pessimists, we think it absolutely necessary to fix our view upon the Christian order, lost sight of by so many today, so that we may see the crux of the problem now before us.

In the first place, such a survey should convince any impartial observer that the heart of the problem of peace is now of a spiritual order: the problem arises from a spiritual lack, a spiritual need. Too rare in the world today is a deeply Christian sense of values; too few are the true and perfect Christians. So it is that men themselves set obstacles that stand in the way of the order willed by God.

Everyone must be convinced of this spiritual element inherent in the danger of war. To awaken that conviction is, in the first place, the duty of the Church. That is her primary contribution to the peace today.

We, too—more than anyone else—deplore the monstrous cruelty of modern weapons. We deplore them and do not cease to pray that they may never be employed. But, on the other hand, is it not perhaps a kind of practical materialism

and superficial sentimentality to make the existence and threat of these weapons the sole and principal consideration in the question of peace, while no attention is paid to the absence of that Christian order which is the true guarantee of peace?

Hence, other reasons apart, arise the differences of opinion and also the mistaken statements concerning the lawfulness and unlawfulness of modern warfare; hence, likewise, the illusion of statesmen who count too much upon the existence or disappearance of these weapons. The terror they inspire begins in the long run to lose its effect, just like any other cause of terror; or to say the least, it would not suffice, if the occasion should arise, to prevent the outbreak of a war, especially in those countries where the voice of the citizen has not sufficient influence in the decisions of his government.

On the other hand, disarmament—that is to say, when all agree to reduce armaments at the same time, which we have always desired and begged for—is an unstable guarantee of lasting peace if it be not accompanied by the abolition of the weapons of hate, of avarice and of overweening lust for prestige.

In other words, whoever links too closely the question of material weapons with that of peace is guilty of overlooking the primary and spiritual element in all danger of war. He does not look beyond figures, and, besides, his calculations are necessarily limited to the moment when the conflict threatens to break out. A friend of peace, he will always arrive too late to save it.

If the desire to prevent war is to be truly effective, above all a remedy must be sought for the spiritual anaemia of nations, for the ignorance of individual responsibility before God and man, and for the want of a Christian order which alone is able to guarantee peace. To this goal the resources of the Church are now directed.

But here the Church is faced with a particular difficulty which is due to present social conditions; her exhortation in

favour of the Christian order as the principal factor in securing peace is at the same time an encouragement to those who would form a right idea of true freedom. The ultimate reason is that the Christian order, its purpose being peace, is essentially an order of freedom. It is the co-operative effort of free men and peoples towards the progressive realisation, in all spheres of life, of the ends which God has assigned to men. It is, however, sad to relate that today true freedom is not esteemed, or no longer possessed. In these circumstances, friendly partnership, as the proper condition of peace, is made spineless and anaemic within, while it is exposed to perils without at every moment.

How, for example, can those who in the economic or social field would make everything depend upon society, even the direction and security of their own existence, or those who today look for their sole daily spiritual nourishment less and less from themselves—that is to say, from their personal conviction and knowledge—and more and more from the diet prepared in advance by the press, radio, cinema and television—how can they have a true idea of freedom, how can they esteem and desire it, if it no longer has a place in their lives?

Why, they are no more than mere cogs in this or that social organisation. They are no longer free men capable of accepting a responsible rôle in public affairs. Therefore, if today they cry "No more war!" what trust can be placed in them? In fact, it is not their own voice but the anonymous voice of the social group to which they happen to belong.

This is the sad state of affairs which, moreover, hampers the Church in her efforts for peace and in her plans for the realisation of true human freedom which, as Christians hold, is the indispensable element of the social order, considered as the organism of peace. In vain would she multiply her invitations to men devoid of this realisation, and still more uselessly would she appeal to a society which has been reduced to sheer automatism.

Such, however, is the widespread weakness of a world which dearly loves to call itself "the free world". It deceives itself, or else it does not understand itself. Its strength is not based upon true freedom.

This is a new danger which threatens the peace and which, in the light of Christian social order, we must deprecate. It is because of this that not a few highly placed persons in what is called "the free world" are hostile to the Church, that importunate preacher of something which others pretend to have but have not, and which, by strange topsy-turvy thinking, they unjustly say that the Church has not. We mean respect and esteem for genuine freedom.

However, the Church's invitation meets an even colder welcome from the opposite camp. Here indeed, it is claimed, true freedom reigns, because social life does not depend upon that uncertain figment of the imagination, the autonomous individual, nor does it make public order as indifferent as can be to values that are called absolute. On the contrary, everything is strictly bound up with and guided towards the existence and development of a defined collectivism.

However, the results of the system of which we speak have not been happy, nor has the work of the Church become easier, for here the true concept of freedom and personal responsibility is defended still less. How could it be otherwise, when God is not sovereign, when social life and activity do not gravitate towards Him, nor have their centre in Him? Society is nothing but a mighty machine whose order is seen only because there no longer exists the order of life, of the spirit, of freedom, of peace. Its activity, like that of a machine, is material, and destroys human dignity and freedom.

In such a society the Church's contribution to peace and her counsels of genuine order in real freedom are given in very difficult circumstances. However, the alleged absolute social values are capable of inspiring enthusiasm in youth at a critical age, while not rarely the youth of the opposing side, prematurely disillusioned by bitter experience, have become

weary, sceptical, incapable of taking any interest in public and social life.

Peace, as we have said, cannot be assured unless God reigns in the ordered universe He has established, in the duly organised society of nations in which each nation brings peace among free men and their families within its borders and with other nations outside; an order guaranteed by the Church according to her office and in her own field of action.

V

COMMUNISM

For well over 100 years Popes have been condemning and warning the nations against atheistic Communism, and that extreme kind of materialistic Socialism which provides Communists with their fellow-travellers.

Even two years before the Communist Manifesto of 1848, which declared that "the history of all hitherto existing society is the history of class struggles", Pope Pius IX solemnly condemned "that infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and once adopted would utterly destroy the rights, property and possessions of all men and even society itself".

On a number of occasions Pope Pius XII warned Catholics that it is a mortal sin to vote in elections for candidates of the Communist Party; and in July, 1949, His Holiness approved a decree of the Supreme Sacred Congregation of the Holy Office which declared that Catholics who profess and particularly those who defend and spread the materialistic and anti-Christian doctrine of the Communists, ipso facto, as apostates from the Catholic Faith, incur excommunication specially reserved to the Holy See.

Christmas message to the world, broadcast December 24, 1942:

The origin and the primary scope of social life is the conservation, development and perfection of the human person, helping him to realise accurately the demands and values of religion and culture set by the Creator for every man and for

all mankind, both as a whole and in its natural ramifications. A social teaching or a social reconstruction programme which denies or prescind from this internal essential relation to God of everything that regards man is on a false course; and while it builds up with one hand, it prepares with the other the materials which sooner or later will undermine and destroy the whole fabric.

And when it disregards the respect due to the human person and to the life which is proper to that person, and gives no thought to it in its organisation, in legislative and executive activity, then, instead of serving society, it harms it; instead of encouraging and stimulating social thought, instead of realising its hopes and expectations, it strips it of all real value and reduces it to a utilitarian formula which is openly rejected by constantly increasing groups. . . .

The Church, always moved by religious motives, has condemned the various forms of Marxist Socialism, and she condemns them today, because it is her permanent right and duty to safeguard mankind from currents of thought and influences that jeopardise its eternal salvation.

But the Church cannot ignore or overlook the fact that the worker, in his efforts to better his lot, is opposed by a machinery which is not only not in accordance with nature but is at variance with God's plan and with the purpose He had in creating the goods of the earth. In spite of the fact that the ways they followed were and are false and to be condemned, what man, and especially what priest or Christian, could remain deaf to the cries that rise from the depths and call for justice and a spirit of brotherly collaboration in a world ruled by a just God? Such silence would be culpable and unjustifiable before God, and contrary to the inspired teaching of the Apostle who, while he inculcates the need of resolution in the fight against error, also knows that we must be full of sympathy for those who err, and open-minded in our understanding of their aspirations, hopes and motives. . . .

Christmas message to the world, December 24, 1955:

We reject Communism as a social system by virtue of Christ's doctrine, and we have a particular obligation to proclaim the fundamental principles of natural law. For the same reason we likewise reject the opinion that the Christian ought today to see Communism as a phenomenon or a stage in the course of history, almost a necessary point in its evolution, and consequently to accept it as if it were decreed by Divine Providence.

But at the same time we again warn Christians of the Industrial Age, in the spirit of our immediate predecessors in the supreme pastoral and teaching office, against being satisfied with an anti-Communism founded upon slogan and upon the defence of a liberty devoid of content. Rather, we urge them to build up a society in which man's security rests upon that moral order the necessity and implications of which we have often set forth, looking as it does to true human nature.

Now Christians, to whom we address ourself more particularly here, ought to know better than others that the Son of God become Man is the one steadfast support of the human race in the social and historical orders as well, and that He, by taking to Himself human nature, has borne witness to its dignity as the basis and rule of that moral order.

It is therefore their primary duty to act with a view to bringing about the return of modern society structurally to the wellsprings sanctified by the Word of God made flesh. If ever Christians were to neglect this duty of theirs by leaving inactive, in so far as it lies with them, the guiding force of faith in public life, they would be committing treason against the God-Man Who appeared in visible form amongst us in the crib of Bethlehem.

Encyclical letter on the Pilgrimage to Lourdes, July 2, 1957:

... The world, which today affords so many justifiable reasons for pride and hope, is also undergoing a terrible

temptation to materialism, which has been denounced by our predecessors and ourself on many occasions.

This materialism is not confined to that condemned philosophy which dictates the policies and economy of a large segment of mankind. It rages also in a love of money which creates ever greater havoc as modern enterprises expand, and which, unfortunately, determines many of the decisions that weigh heavy upon the life of the people.

It finds expression in the cult of the body, in excessive desire for comforts, and in flight from all the austerities of life.

It encourages scorn for human life, even for life which is destroyed before seeing the light of day.

This materialism is present in the unrestrained search for pleasure, which flaunts itself shamelessly, and even tries, through reading material and entertainments, to seduce souls which are still pure.

It shows itself in lack of interest in one's brother, in selfishness which crushes him, in injustice which deprives him of his rights—in a word, in that concept of life which regulates everything exclusively in terms of material prosperity and earthly satisfactions.

VI

PERSECUTION

The Pope's reaction to the sentence of life imprisonment inflicted upon Cardinal Mindszenty, Primate of Hungary, was to summon a special assembly of the Sacred Consistory—the only one of its kind in this century. Consistories are normally held only for the creation of new Cardinals, the formal announcement of episcopal appointments and the advancement of beatification and canonisation causes.

Cardinal Mindszenty was the first member of the Sacred College to be imprisoned by a Communist regime. He was followed into prison by the Primate of Poland, Cardinal Wyszyński (a distant relative of the former public prosecutor and later Foreign Minister of Soviet Russia, Mr. Vishinsky). Cardinal Stepinac, Archbishop of Zagreb, Yugoslavia, was made a member of the Sacred College when he was actually in prison (following the precedents of Cardinal Ledóchowski, a Pole, in the last century, and St. John Fisher, Bishop of Rochester, in the reign of Henry VIII).

Encyclical letter to the College of Cardinals assembled in the Vatican, February 14, 1949:

We have summoned this extraordinary Consistory today in order to open to you our heart weighed down with most bitter grief. You will readily understand the reason for this sorrow. It concerns a most serious outrage which inflicts a deep wound not only upon your distinguished College and upon the Church but also upon all those who uphold the dignity and liberty of man.

As soon as we knew that our beloved son, Joseph Mindszenty, Cardinal of the Holy Roman Church, Archbishop of Esztergom, had been cast into prison in bold defiance of the reverence due to religion, we sent a loving message to the Hungarian hierarchy in which we publicly and solemnly protested, as our duty demanded, against the injury done to the Church.

Now, when things have come to such a pass that this most worthy prelate has been reduced to supreme indignity and condemned like a criminal to life imprisonment, we cannot but repeat this solemn protest in your presence. We are prompted to do this primarily on behalf of the sacred rights of religion which this valiant prelate tirelessly proclaimed and defended so strenuously and courageously. Moreover, the unanimous agreement of free peoples, expressed in speech and writing by leaders of nations themselves and by those who do not belong to the Catholic Church, has been made known to all in the clearest light.

But, as you are aware, the clear light of publicity did not shine over the trial of this prelate who deserved so well of all by defending the religion of his forefathers and by restoring Christian morals. In fact, from the outset, the news that arrived caused alarm. People outside Hungary who asked permission to be present at the trial were refused permission if they seemed likely to judge impartially or give a true report. This led them, and all upright and honest men as well, to believe that those who were conducting the trial in Budapest seemed to be afraid to allow all to see what was taking place.

Justice worthy of the name does not begin with prejudice and is not based upon a decision previously arrived at. Rather, it gladly admits free discussion and gives all the opportunity to think, believe and speak.

But though the facts have not been reliably reported nor stated clearly and completely, we cannot omit to mention the judgment which all civilised people have passed on this trial.

We refer particularly to the speed with which it was conducted, so at once giving ground for suspicion; to the accusations captiously and deceitfully framed, and to the physical condition of the Cardinal, which is indeed inexplicable except as a result of a hidden influence which may not be revealed publicly: to prove this there is the fact that a man endowed with the full vigour of a strong character suddenly appears so weak and mentally unbalanced that his manner of acting seems itself an accusation against those who accused and condemned him.

In all this one thing is clear enough. The principal object of the trial was to disrupt the Catholic Church in Hungary and precisely for the purpose set forth in Sacred Scripture: *"I shall strike the shepherd and the sheep of the flock shall be dispersed."*

When with heartfelt sorrow we deplore this very sad event and would entrust it to public opinion and the tribunal of history for final judgment, we are doing what the outraged rights of the Church and the dignity of the human person clearly demand.

We deem it our bounden duty to brand as completely false the assertion made in the course of the trial that the whole question at issue was that this Apostolic See, in furtherance of a plan for political domination of the nations, gave orders to oppose the Republic of Hungary and its rulers. Thus responsibility would be placed upon the Holy See.

Everybody knows that the Catholic Church does not act from worldly motives and that she accepts any form of civil government provided it be not inconsistent with Divine and human rights. But when it does contradict these rights, the Bishops and the faithful themselves are bound by their own conscience to resist unjust legislation.

However, in this time of bitter anguish, the "Father of Mercies" has not left us without consolations from above which have served to soften our sorrow. Above all it is consoling to witness the steadfast faith of the Catholics of

Hungary, who are doing all they can, though facing serious obstacles and difficulties, to defend their age-old religion, and to keep alive and fresh the glorious tradition of their forefathers. We find solace in the unflinching confidence we cherish in our fatherly concern that the Hungarian Episcopate, acting always in complete harmony of principle and practice, will labour with every resource at their command to strengthen the unity of the faithful and to buoy them up with that hope which can neither be extinguished nor dimmed by the sad or unjust happenings of this life, because it has its source in Heaven and is nourished by Divine Grace.

Encyclical letter, October 28, 1956:

Our fatherly heart is deeply moved by the sorrowful events that have befallen the people of Eastern Europe, and especially those of our beloved Hungary, which is now being soaked in blood by a shocking massacre. And not only is our heart moved but so too are the hearts of all men who cherish the rights of civil society, the dignity of man and the liberty due to individuals and nations.

Aware of our Apostolic duty, we cannot but fervently appeal to you all and to the flocks entrusted to each of you, that, moved by brotherly love, you raise suppliant prayers with us to God, in Whose hands lie the destinies of peoples and the power and very lives of their rulers. Let us pray that an end be put to this carnage and that a genuine peace founded upon justice, love and rightful freedom may some day dawn again.

May all men come to realise that today's unsettled international order cannot be stabilised by an armed might which brings many to their death, nor by that violence inflicted upon citizens which is powerless to compel their internal assent, nor by those deceitful fictions which corrupt the mind and are as repugnant to the rights of a civic and Christian conscience as they are to the rights of the Church. Nor can

the breath of just freedom ever be extinguished by external force.

In the midst of these oppressive conditions, which so torment a beloved part of the Christian people, we recall with pleasure the day, now many years ago, when we journeyed to Budapest to take part in an International Eucharistic Congress as the personal representative of our predecessor of happy memory, Pius XI. We then had the joy and consolation of seeing the dear Catholics of Hungary following with ardent piety and the most profound veneration the August Sacrament of the Altar as It was carried in solemn procession through the streets of the city. We are sure that the same faith in and love of our Divine Redeemer still inspire the hearts of this people, even though the champions of atheistic Communism try with every possible stratagem to despoil their minds of the religion of their forefathers. We have the surest confidence, therefore, that this great nation, even in the crisis which is now tragically vexing it, will once again raise suppliant prayers to God, asking for that peace and domestic order which it so ardently desires. We also hope that all true Christians throughout the world, as evidence of their common love, will join in prayer with these their brothers who are oppressed by so many calamities and so many wrongs.

We particularly exhort to unite in this holy crusade of prayer all those whom we embrace in the same tender affection as did the Divine Redeemer, Whose Person we represent upon earth—those who are in the flower of youth. . . . May all Christians join them in invoking the powerful patronage of the Blessed Virgin Mary, for she has great influence for us before God, since she is the Mother of the Divine Redeemer and our own most loving mother.

We have no doubt that Christians everywhere—in cities, towns and villages, wherever the light of the Gospel shines—and especially boys and girls, will most willingly respond to our entreaties. . . . So it will come to pass that the beloved Hungarian people who are tortured by such great suffering

and drenched in so much blood, and the other peoples of Eastern Europe who are deprived of religious and civil liberty, will be able, with the inspiration and help of God which is sought in so many suppliant prayers, and through the intercession of the Virgin Mary, happily and peacefully to resolve these problems in justice and right order, with due respect for the rights of God and Jesus Christ, our King.

Radio address to the nations and their rulers, November 10, 1956:

Our heart, the heart of a father, is sorely distressed by the consummate iniquity involved in the overthrow of our beloved Hungarian people, guilty only of having desired respect for the fundamental rights of mankind.

To this distress is added our anxiety over the recent threats to world peace and our sorrow when we see a weakening of the forces of those on whose authority, unity and goodwill, it seemed, one could rely for the gradual re-establishment of concord among nations in justice and true freedom.

Who can deny that the problems of peace and just freedom have had a deplorable setback, drawing with them into the shadows those hopes that have been re-awakened with so much effort and confirmed by manifold evidences of sincerity?

So much blood has been unjustly spilled! So much suffering and destruction unexpectedly renewed! The slender cord of mutual confidence that had begun to reunite the nations and to sustain their faltering spirits seems now to be broken. Mutual suspicion and want of confidence have uncovered a deeper abyss of separation.

The whole world is justly shocked by the hasty recourse to violence which everyone has denounced a thousand times as a means to settling disputes and assuring the victory of right.

There can be no doubt that the world at large has been confused by the paroxysms of these days of violence, and has lost its confidence, since it has witnessed the rebirth of a policy that, in a different manner, sets arbitration aside and raises economic interest above human lives and moral values.

In the face of such an attack upon justice and brotherly love, in the face of a creeping scepticism among men about the future, in the face of the grievous disunity of the minds of men, we, who have a special mandate from God to promote the welfare of all nations, and firmly believe that peace is not an empty dream but a duty that can be realised by all, with the intention of making a contribution to the salvaging of peace, both in itself and in the factors upon which it is based, desire to direct a heartfelt plea to the peoples of the earth. Let us restore the ways of peace. Let us strengthen the unity of all who long for it. Let us bring back confidence to those who have lost it.

Accordingly, we address ourself above all to you, beloved peoples—men and women, intellectuals, workers, artisans and farmers—of every race and country.

Let your rulers know your inmost feelings and your genuine aspirations. Recent events have confirmed the belief that nations, families, individuals prefer the tranquillity of work and family life to any other form of wealth that men covet. They are quick to reject this wealth if its price is to be tyranny or the risk of war with all its terrible consequences—ruined cities, suffering, imprisonment and death. In the name of religion, in the name of civilisation, in the name of right human feeling, let us have done with unlawful and brutal oppression, with threats of war, with struggles for pre-eminence among the great Powers, all of which transmute life on earth into an abyss of anxiety and terror, deaden the spirit of man and destroy all the fruits of work and progress.

This is the voice of Nature herself, and it should be proclaimed aloud within and beyond every nation. It ought to be heard and accepted by those to whom the people have entrusted power. If the civic authority, in so far as lies within its power, does not tend to secure at least life, liberty and tranquillity for the citizens, it has failed essentially to do its duty, whatever else it may accomplish.

But the significance of the sorrowful plight of the

Hungarian people outweighs every other nightmare in the hearts of men. The universal and spontaneous emotion aroused throughout the world, undiminished by the attention given to other grave events, proves how essential and urgent it is to restore freedom to all peoples who have been deprived of it.

Can the conscience of the world possibly lose interest in these their brothers and abandon them to degrading servitude? Surely the conscience of Christendom cannot shake off the moral obligation to try every lawful means to reassert their human dignity and to restore their freedom?

We are not unaware of the present intricate relations among nations and among the continental groups embracing them. But one must listen to the voice of conscience, the voice of civilisation, the voice of brotherhood. One must listen to the voice of God Himself, the Creator and Father of all, and postpone even at the cost of great sacrifice the solution of every other problem and every particular interest in order to solve the elementary and fundamental problem of millions of human lives reduced to slavery.

Let them turn their attention as quickly as possible to reforming their ranks and binding together with a firm public agreement all those—both governments and peoples—who desire that the world shall walk in the path of honour and the true dignity of the sons of God; an agreement capable likewise of effectively defending its members from every unjust attack upon their rights and independence. . . .

Perhaps it will come to pass—and we desire this with all our heart—that the solid ranks of the nations that sincerely love peace and liberty will suffice to bring to a more merciful frame of mind those who withdraw themselves from the most elementary laws of human intercourse and thereby deprive themselves of all right to speak in the name of humanity, justice and peace. Their own peoples will be the first to find it impossible to remain oblivious of the need to return to form part of the human family in order to enjoy its honour and privileges. Then will all be united in liberty and peace, be-

loved people of the East and of the West, as members of the same human family.

Peace and liberty! These tremendous words nowadays leave no room for an ambiguous position. They have returned to their original and luminous meaning as we always understood them—being derived, that is, from the principles of nature and the manifest will of the Creator.

May your rulers be faithful interpreters of your true feelings, your true aspirations. God will help you. God will be your strength.

God! God! God! May this ineffable Name, the Source of all right, justice and freedom, resound in the parliaments and the public places, in homes and factories, on the lips of intellectuals and labourers, in the press and on the radio. The name of God, synonymous with peace and liberty, must be the banner of men of goodwill, the bond uniting peoples and nations, the sign that identifies brothers and co-workers in the task of ensuring mutual security.

May God arouse you from your lethargy, keep you free from all complicity with tyrants and warmongers, enlighten your consciences and strengthen your wills in the work of reconstruction.

Above all, may His Name re-echo in the churches and in the hearts of men, as the highest invocation to the Lord, so that by His infinite power He may help to complete that which our weak human strength is struggling so hard to accomplish.

Apostolic letter to Cardinal Mindszenty, Cardinal Stepinac, Cardinal Wyszynski, and the Archbishops, Bishops, clergy and laity of Albania, Bulgaria, Czechoslovakia, Hungary, Yugoslavia, Poland, Rumania, Eastern Germany and other peoples of Europe suffering persecution, "who enjoy peace and union with the Apostolic See", June 29, 1956:

While with heavy heart we consider the grave trials the Catholic Church is suffering in many lands at the hands of atheistic materialism in control there, our thoughts turn to the situation prevailing in Central Europe five centuries ago,

which occasioned the Apostolic letter *Cum his superioribus annis* of our predecessor of immortal memory, Callistus III, on June 29, 1456. A grave danger threatened, where it had not already befallen, the Christian peoples dwelling in the fruitful regions washed by the River Danube and the surrounding lands, a danger to their lives, their property, their very faith. . . .

Today, alas, you also who dwell in the countries we have mentioned are sorely tried, together with many other Catholics of the Eastern as well as of the Latin rite whose boundaries are east of your own, or north, along the Baltic coast. More than ten years have passed, as you know by experience, since Christ's Church was stripped of her rights, though not in the same way everywhere. Pious associations and religious communities were dissolved and scattered, and Bishops either hindered from exercising their office or forced from their sees have been sent into exile or jailed. The Catholic dioceses of the Eastern rite also have been recklessly suppressed and their clergy and faithful have been urged to schism by every ruse.

We know, moreover, that many have been bitterly persecuted for their fearless, sincere and courageous efforts to profess and defend their faith. Our greatest grief springs from the realisation that the minds of children and youth are being steeped in false and perverse doctrines. Thus they may be separated from God and His Divine precepts, to their great loss in this life and to the danger of their eternal salvation. . . .

We offer daily prayer and supplication to Almighty God that in His merciful kindness He will sustain and strengthen your faith, that He will lighten your sorrow, that He will console you with heavenly blessings, that He will heal perfectly the afflicted and ailing members of the Mystical Body of Christ and that finally, when this storm has passed, He will command to shine forth among you, among all peoples, a true and serene peace sponsored by truth, justice and charity.

Never, as you know so well, does our Redeemer forget His

Church. Never does He abandon her. . . . He will never deny His help to you if you ask it.

And yet He demands from all that they obey diligently and perfectly the precepts of the Catholic Church and that they preserve their faith with magnanimous heart.

You know what is at stake. It is your eternal salvation and the salvation of your children and neighbours. Today, because of the ever-growing curse of atheism, this is placed in the gravest peril. But in this spiritual struggle, if each and every one shows strength and loyalty in the fight, as we trust they will, they may become victims, but glorious and unconquered. Thus from unjust persecution and the sufferings of martyrs, new triumphs will be born for the Church, to be inscribed in her annals in letters of gold.

We are far from thinking that the disciples of Jesus Christ are leaving the field of battle broken in spirit, that they are concealing or belittling the profession of their faith, that they have thrown away their arms like cowards, or are asleep while the enemy is striving to overthrow the Kingdom of God. Even if this were partly the case—which God forbid—irreparable harm and calamity would befall not only the deserters but also the Christian world. We realise, and it is consoling to us, that there are very many among you who, with noble determination, are ready to sacrifice all, even freedom and life, rather than jeopardise the integrity of the Catholic religion. . . .

However, we also realise with regret that human frailty and uncertainty cause men to waver, especially when these sufferings and persecutions last a long time. For then some lose heart and their courage slackens. And what is worse, they think that the doctrine of Christ must be made easier, and adapted, as they say, to the times and circumstances of things and places. They say it is necessary to mitigate and change the principles of the Catholic religion so that there may be a certain false union between it and the errors of the advancing age.

If there are some, weak and bewildered, who lead others to be likewise, let the Church's pastors remind them of the solemn promise of the Divine Redeemer: "*Heaven and earth shall pass away, but my words shall not pass away.*" Never will He allow the faithful and brave children of His Church to lack Divine grace and fortitude and thus miserably yield to the enemy in the struggle for salvation or be unhappily drawn from the side of Christ and helplessly contemplate the spiritual and pitiful ruin of their people. . . .

Let those who are slipping, who waver, who are weak, learn from you to strengthen their spirit, to profess the faith candidly and openly, to attend to their religious duties and to dedicate themselves entirely to Christ. The upright and vigorous power of your soul and your effective Christian piety, of which glorious witness has often been reported to us, affords us no little solace, and bids us hope that you may be able to hand down intact to future generations the most precious treasure of Christian Faith and of loyalty to the Church and the Apostolic See, and so establish it as a sacred heritage. Be convinced that the whole Christian family is looking with reverential awe at what you are bearing so long in silence, in tribulation and in all dire straits.

VII

LETTER TO RUSSIA

Among the numerous ecclesiastical institutes in Rome is one popularly known as the "College of Hope Against Hope". This is the Russicum, the college established by Pope Pius XI for the training of students and priests who hope one day to minister in Russia to Catholics of the Byzantine Rite, members of which have the same forms of worship—including the Mass, there called the Divine Liturgy—and the same forms of ecclesiastical organisation as the Russian Orthodox Church.

The Holy See recognises as valid the episcopal and priestly orders of the Bishops and clergy of the non-Catholic rites.

On July 7, 1952, the Holy Father wrote an Apostolic Letter to "the dearly beloved peoples of Russia".

As soon as we had been raised to the Supreme Pontificate our thoughts turned to you, an immense people, greatly renowned in history for glorious achievements, for love of your fatherland, for industry and thrift, for piety towards God and the Virgin Mary. We have never ceased to beseech God to help you always with His heavenly light and with His Divine aid, and to grant each and every one of you to enjoy, together with a just and reasonable material prosperity, that freedom also through which every one of you may be able to safeguard your human dignity, to know the teachings of the true religion and to give due worship to God not only in the inner sanctuary of your own conscience but also openly, in public and private life. . . .

When the last, long and terrible conflict broke out, we did

all in our power, by word, exhortation and action, to heal discord and obtain an equitable and just peace, hoping that all peoples, whatever their origin, might join in friendly brotherhood and work together for their greater prosperity.

Never, even at that time, was a word heard from our lips that could have seemed to any of the belligerents unjust or harsh. As was our duty, we certainly reproached every evil and every violation of rights, but we did this in such a way as to avoid with all care whatever might become, even unjustly, an occasion for greater affliction of the oppressed peoples.

Then, when pressure was brought to bear upon us to give our approval in some way, either verbally or in writing, to the war undertaken against Russia in 1941, we never consented to do so, as we stated clearly on February 25, 1946, in our allocution to the Sacred College of Cardinals and to all the diplomatic representatives accredited to the Holy See.

When there is a question of defending the cause of religion, truth, justice and Christian civilisation we certainly cannot remain silent. But our thoughts and our intentions have always been directed to the end that peoples should be governed not by force of arms but by the majesty of law, and that each people, enjoying civil and religious freedom within their boundaries, should be led towards concord, peace and that productive life whereby all citizens can procure what is necessary for their nourishment, their shelter and the support and upbringing of their families.

Our words and exhortations concerned, and now concern, all nations. Therefore they concern you too, who are ever present in our heart and whose needs and sufferings we want to lighten as far as we can.

Those who love truth and not falsehood know that during the course of the recent conflict we remained impartial towards all the contestants and often gave proof of our impartiality by word and deed. They also know that we have embraced with most ardent charity all nations, even those

whose rulers are professedly enemies of this Holy See, and those too in which the enemies of God fiercely oppose and try to erase from the minds of their citizens all that is Christian and Divine.

Indeed, by command of Jesus Christ, Who entrusted the entire flock of the Christian people to St. Peter, Prince of the Apostles, whose unworthy successor we are, we love all peoples very deeply, and we desire to promote the earthly happiness and the eternal salvation of all. All, therefore, whether engaged in armed conflict with each other, or threateningly contending and disputing over the serious questions that divide them, are looked upon by us as so many very dear children and we desire nothing more, we ask nothing more for them in our prayers to God, than mutual concord, just and true peace, and ever-increasing prosperity. And if some peoples, deceived by lies and calumnies, are openly opposed to us, so all the greater is our pity and the warmer our love.

Undoubtedly, as in duty bound by our Office, we have condemned and rejected the errors which the promoters of atheistic Communism teach and try to propagate, to the most grievous harm and misfortune of the citizens. But as for persons who are in error, not only do we not turn them away, rather do we desire that they should return to truth and the right path.

In fact, we have unmasked and disproved those lies which were often being presented under the cloak of truth, precisely because we have for you the love of a father, and seek to promote your good. We know for certain that those errors can only cause you the greatest harm because not merely do they deprive your souls of that supernatural light and supreme comfort which derive from piety and from the worship of God, but they rob you as well of your human dignity and the freedom that is due to citizens.

We know that there are very many amongst you who still hold to their Christian faith within the innermost sanctuary

of their consciences, who in no way allow themselves to be induced to help the enemies of religion, and, moreover, whose burning desire is to profess Christian teaching—the one safe foundation of civilised life—not only in private but, if possible, also openly, as becomes free men.

We know, furthermore—and the knowledge has filled us with hope and with deepest comfort—that you love and honour the Virgin Mother of God with ardent affection, and that you venerate her sacred images. It is known that in the Kremlin itself there was built a church—today, unfortunately, no longer used for Divine worship—dedicated to Our Lady Assumed into Heaven, and this is a most clear testimony of the affectionate devotion which your forefathers and you have for the beloved Mother of God. . . .

We join you in raising to her our prayers that the Christian faith, which is the honour and support of human society, may be strengthened and increased among the peoples of Russia, and that all the wiles of the enemies of religion, all their errors and cunning devices, may be driven far from you; that public and private conduct may again be in accord with the teachings of the Gospels; that those especially among you who profess themselves Catholics, although deprived of their pastors, may resist with fearless fortitude the assaults of the impious, if necessary even unto death; that true freedom, which is the right of the human person, of the citizen and of the Christian, may be restored to all as it should be, and, in the first place, to the Church, which has the Divine mandate to teach all men truth and virtue; finally, that true peace may come with its shining light to your beloved nation and to all throughout the world, and that this peace, resting safely on justice and nourished by brotherly love, may lead all mankind to that common prosperity of citizens and peoples which is the fruit of friendship.

May our most loving Mother be pleased to look kindly also upon those who are organising the ranks of the militant atheists, and upon those who are working with them in their

endeavours, that she may deign to obtain for their minds that light which comes from on high, and turn their hearts, through Divine grace, towards salvation.

In order that our prayers and yours may be more readily answered, and in token of our particular affection, as not many years ago we consecrated the whole world to the Immaculate Heart of the Virgin Mother of God, so now, in a most special way, we dedicate and consecrate all the peoples of Russia to that same Immaculate Heart, firmly confident that, through the most powerful protection of the Virgin Mary, at the earliest possible moment there may be happily realised the hopes and the desires which we, together with you and with all those of upright intention, have of the attainment of true peace, of brotherly agreement and of rightful freedom for all: in the first place for the Church, so that by means of prayer which we raise to Heaven in union with you and with all Christian peoples, the saving kingdom of Christ, which is a "*kingdom of truth and of life, kingdom of sanctity and of grace, kingdom of justice, of love and of peace*", may triumph and be firmly established in every part of the world.

Now, with suppliant heart, we pray the same most loving Mother that she may help each and every one of you in the present calamity, and obtain from her Divine Son heavenly light for your minds and for your souls that virtue and fortitude may enable you to win the victory over impiety and error.

VIII

TRAGEDY IN CHINA

In April, 1951, the Supreme Sacred Congregation of the Holy Office in Rome, at the Pope's direction, issued this decree:

"A Bishop, of whatsoever rite or degree, who consecrates to the episcopacy one who has neither been appointed by the Holy See nor expressly confirmed by it, and the person who receives such consecration, even though coerced by grave fear . . . incur automatic excommunication reserved to the Holy See in a most special manner. This decree exercises its force from the very day of promulgation."

The severity of the decree was extreme and in some respects unique. Hitherto the law would not have taken effect until three months had passed, and the consecrator and the new Bishop would first have been suspended from exercising their episcopal functions, but not at once excommunicated.

The obvious object of the decree was to prevent the setting up of schismatic, though allegedly Catholic, Churches in countries dominated by Communist regimes. In a number of countries the Communists, having failed to stamp out the Catholic religion by force and persecution, adopted the policy of trying to destroy the Church from within by setting up, with the collaboration of disloyal, ambitious, weak or confused clergy and laity, "national" or "patriotic" Churches, keeping up most of the appearances of a still existing Catholic Church but deliberately separated from the absolutely essential loyalty to, and unity with, the Holy See.

Over many years the Communists had succeeded in securing the co-operation of a certain number of "patriotic" priests, but they could find no Bishop, no matter what their threats, acts or blandishments, to lend any aid to their plans. This meant that in due course any "national" Church would effectively come to an end for want of Bishops to ordain priests and consecrate new Bishops.

But early in 1958 news came from China, that at last, for the first time, the Communists had broken through. Two Bishops, it was announced, had in fact been consecrated in Hankow against the will and rights of the Holy See. Then three months later it was stated that eight more had received episcopal consecration, again without the Holy See's permission: and now, it appears, there are thirteen excommunicated Bishops in China, who may be the nucleus of a schismatic Church.

It is not clear what information the consecrators had of the decree of the Holy Office. At least one of them had been in a Communist prison for some years. Moreover, the Pope himself stated that his words reached Communist-dominated lands only in a mutilated form.

Twice His Holiness had written Encyclical Letters praising the steadfastness and heroism of Catholics, both clergy and laity, living in the Far East under the mastery and oppression of Communists—a heroism that has often meant long endurance of vile conditions in prison, repeated torture and many deaths—and warning the Bishops, priests and laity against the Communists' plans to tear them away from the Holy See and Catholic Unity. The first Encyclical, "given at Rome, from St. Peter's, January 18, 1952," failed to reach China. When this had become clear to the Pope, His Holiness wrote his second Encyclical, repeating his message and bringing the position up to date. Then, when the news of the illicit episcopal consecrations had reached Rome, His Holiness, in July, 1958, wrote a third Encyclical. This was

addressed to the Bishops throughout the world and called for a novena—nine days—of prayer for the persecuted Church.

Encyclical Letter, October 7, 1954:

About three years ago we issued the Apostolic Letter *Cupimus Imprimis* to our dear Chinese people, and in a special manner to you, Venerable Catholic Brothers and beloved sons. We issued it not only to express to you our sympathy in your afflictions but also to exhort you paternally to fulfil all the duties of the Christian religion with that resolute fidelity that sometimes demands heroic strength. . . .

In recent years the conditions of the Catholic Church in your midst have not improved in the least. The accusations and calumnies against the Apostolic See and those who keep themselves faithful to it have increased. The Apostolic Nuncio who represented our person among you has been expelled. The snares to deceive those less instructed in the truth have been intensified.

However, as we wrote to you, "you are opposing with a firm will all forms of insidious attack, whether subtle, hidden or masked under a false appearance of truth."

We know that these words of our previous Apostolic Letter were not able to reach you. . . . We know, too, to our great comfort of mind, that you have persevered in your firm and holy resolve and that no force has succeeded in separating you from the unity of the Church. For this we heartily congratulate you and give you deserved praise. But as we must be solicitous for the eternal salvation of each person, we cannot hide the sadness and affliction of our soul in learning that, although the great majority of Catholics have remained steadfast in the Faith, still there are some in your midst who, either deceived in their good faith or overcome by fear, or misled by new and false doctrines, have adhered, even recently, to dangerous movements being promoted by the enemies of all religion, especially the religion Divinely revealed by Jesus Christ. . . .

First of all, today as in the past, the persecutors of the Christians falsely accuse them of not loving their country and of not being good citizens. We wish once more to proclaim—what cannot fail to be recognised by anyone guided by right reason—that the Chinese Catholics are second to none in their ardent love and ready loyalty to their most noble fatherland. The Chinese people—we want to repeat what we wrote in their praise in the Apostolic Letter cited above—"from the most remote times have been eminent among the other peoples of Asia for their achievements, their literature and the splendour of their civilisation, and once they had been illuminated by the light of the Gospel, which greatly excels the wisdom of this world, drew from it still finer qualities of soul, namely, the Christian virtues which perfect and strengthen the natural virtues."

We see that you are also worthy of praise for this reason. In the daily and prolonged trials in which you find yourselves, you follow only the just way when, as becomes Christians, you give respectful homage to your public authorities in the field of their competency. Moved by the love of your country you are ready to fulfil all your duties as citizens. But it is also a great consolation for us to know that when the occasion has arisen, you have openly affirmed, and still affirm, that you can in no way stray from the precepts of the Catholic religion and that you can in no way deny your Creator and Redeemer, for Whose love many of you have faced torture and prison. . . .

This Apostolic See, especially in these recent times, has exercised the greatest solicitude that as many priests and Bishops of your own noble race as possible can be correctly instructed and trained. And so our immediate predecessor of happy memory, Pius XI, personally consecrated in the majestic Basilica of St. Peter the first six Bishops chosen from among your people. We ourself, having nothing dearer to our heart than the daily advancement of your Church, have been happy to establish the Sacred Hierarchy in China and

for the first time in history have conferred the dignity of the Roman Purple upon one of your citizens.*

We desire, then, that the day may soon come—for this we send up to God most ardent petitions and suppliant prayers—when Bishops and priests of your own nation and in sufficient number can govern the Catholic Church in your immense country: and when there will no longer be need of help from foreign missionaries in your apostolate.

But truth itself and the knowledge of our duty demand that we propose for your careful attention the following points:

First, these preachers of the Gospel who left their own beloved countries to cultivate the Master's field amongst you with their labour and sweat are not moved by earthly motives. They seek only and desire nothing more than to illumine your people with the light of Christianity, to teach them Christian customs and to help them with a supernatural charity.

In the second place, even when the increased number of Chinese clergy will no longer need the aid of foreign missionaries, the Catholic Church in your nation, as in all the others, will not be able to be ruled with "autonomy of government", as they say today. In fact, even then, as you well know, it will be entirely necessary for your Christian community, if it wishes to be part of the Divine Society founded by our Redeemer, to be completely subject to the Supreme Pontiff, Vicar of Jesus Christ on earth, and be strictly united with him in regard to religious faith and morals. With these words—and it is well to note them—is embraced the whole life and work of the Church and also its constitution, its government, its discipline. All these things depend certainly on the will of Jesus Christ, Founder of the Church. . . .

There are some amongst you who would wish that your

* The first Chinese member of the Sacred College is Cardinal Tien.

Church would be completely independent not only, as we have said, in regard to its government and finances but also in regard to the teaching of Christian doctrine and sacred preaching, in which they try to claim "autonomy". We do not at all deny that the manner of preaching and teaching ought to differ according to place, and therefore ought to conform, when possible, to the nature and particular character of the Chinese people, as also to its ancient traditional customs. If this is properly done, certainly greater fruits will be gathered amongst you.

But—and it is absurd merely to think of it—by what right can men arbitrarily and diversely in different nations interpret the Gospel of Jesus Christ?

Bishops, who are the successors of the Apostles, and priests, who according to their proper office co-operate with the Bishops, have been charged with announcing and teaching that Gospel which Jesus and His Apostles first announced and taught, and which this Holy See and all the Bishops united to it have preserved and transmitted pure and inviolate through the centuries. The holy pastors, therefore, are not the inventors and composers of this Gospel but only its authorised custodians and its Divinely constituted heralds. . . . Wherefore we ourself, and the Bishops together with us, can and ought to repeat the words of Jesus Christ: "*My teaching is not my own, but his who sent me*".

You can easily see, Venerable Brothers and beloved sons, why he cannot be considered a Catholic or bear the name of Catholic who professes or teaches differently from what we have up to this point briefly explained. This includes those persons who have adhered to the dangerous principles underlying the movement of the "Three Autonomies", or to other similar principles.

The promoters of such movements, with the greatest cunning, seek to deceive the simple or the timid, or to draw them away from the right path. For this purpose they falsely affirm that the only true patriots are those who adhere to the

church thought up by them, that is, to that which has the "Three Autonomies." But in reality they seek, in a word, to establish finally amongst you a "national" church which no longer could be Catholic because it would be the negation of that universality, or rather "catholicity", by which the society truly founded by Jesus Christ is supranational and embraces them one and all. . . .

We earnestly exhort "in the heart of Christ" those faithful of whom we have mournfully written above to come back to the path of repentance and salvation. Let them remember that when it is necessary one must render to Caesar the things that are Caesar's, and, with greater reason, one must render to God the things that are God's.

When men demand things contrary to the Divine will, then it is necessary to put into practice the maxim of St. Peter: *"We must obey God rather than men."* Let them also remember that it is impossible to serve two masters if these order things opposed to one another. Also at times it is impossible to please both Jesus Christ and men.

But if it sometimes happens that he who wishes to remain faithful to the Divine Redeemer even unto death must suffer great harm, let him bear it with a strong and serene soul.

On the other hand we wish to congratulate repeatedly those who, suffering severe difficulties, have been outstanding in their loyalty to God and to the Catholic Church, and so have been "counted worthy to suffer disgrace for the name of Jesus". With paternal heart we encourage them to continue brave and intrepid along the road they have taken, keeping in mind the words of Jesus Christ: *"And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell. . . . But as for you, the very hairs of your head are numbered. Therefore do not be afraid. . . . Therefore everyone who acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me*

before men, I in turn will disown him before my Father in heaven."

Certainly, O Venerable Brothers and beloved sons, the struggle imposed upon you by Divine Law is not a light one. But Christ the Lord, Who has declared blessed those who suffer persecution for justice's sake, has commanded them to be glad and rejoice, for their reward in Heaven will be very great.

He Himself will benignly assist you from Heaven with His powerful aid, so that you can fight the good fight and keep the faith. Then, too, the Mother of God, the Virgin Mary, who is also the most loving mother of all, will help all of you with her most efficacious protection. May she, the Queen of China, defend and help you in a particular way in this Marian Year, so that you may persevere with constancy in your resolutions. May you be aided by the Holy Martyrs of China, who serenely faced death for love of their fatherland and above all for their loyalty to the Divine Redeemer and His Church.

Encyclical Letter before the Feast of the Assumption of the Blessed Virgin Mary, July 14, 1958:

The rights of the Church, to whom it belongs to choose and consecrate, by the Authority of the Apostolic See, the sacred Pastors who are lawfully to rule the flock, have sometimes, alas, been trampled underfoot, to the great loss of the faithful of Christ, as though the Catholic Church was a matter of one single nation, dependent upon the civil powers, and not a Divine institution belonging to all peoples and races. . . .

In a very special way we exhort those Venerable Brothers and beloved sons with all a father's goodwill who are being forced, if possible, by every means, cunning and often ensnaring, to lose the unity of the Church, firm, solid and constant, and that most close union with this Apostolic See without which that very unity cannot stand on any sure foundation. For everybody knows how this unity is being

ambushed and assailed, somewhere or other, by false opinions and every artifice.

But let men remember . . . and keep before their eyes these wise words of St. Cyprian, Bishop and Martyr: "The Lord is speaking to Peter: *'I say to thee,'* He says, *'thou art Peter, and upon this rock I will build my Church.'* Upon him alone He builds the Church. . . . This unity we ought to hold firmly and defend, especially we Bishops, who preside in the Church. . . . The Church also is one: it spreads widely into a multitude through the increase of its fertility, just as there are many rays of the sun but one light, many branches of a tree but one trunk founded on a tenacious root, and when many streams flow from one spring, although the number of them gives the impression of scattering owing to the abundance of the overflowing waters, yet unity is preserved in the source. Take away a ray from the body of the sun: the unity of light does not suffer division; break a branch from a tree: the broken part will not be able to germinate; from the source, cut off a stream: the stream cut off runs dry. So too the Church of the Lord transfused by light stretches its rays throughout the whole earth: yet there is only one light, which spreads everywhere, and the unity of the body is not divided. It spreads its roots all over the earth in its rich fruitfulness, it expands widely in broadly flowing streams: yet there is but one head and source. . . . He cannot have God for his Father who has not the Church for his Mother. He who does not hold this unity does not hold the law of God, does not hold the faith of Father and Son, does not hold life and salvation."

These words of the holy martyr and Bishop should give consolation above all, encouragement and a shield of fortitude to those who are in a position of great danger and have many hindrances and snares to surmount, since they cannot communicate with this Apostolic See by any means, or only with difficulty. But let them trust in the Divine aid, which they must not fail to beg with earnest supplications. And let them

remember that all persecutors of the Church, as the history of past time tells us, have passed away like a shadow, while the sun of Divine Truth never sets, for "*the word of the Lord endureth for ever.*"

Encyclical Letter to the Archbishops, Bishops, clergy and laity of China, Feast of SS. Peter and Paul, June 29, 1958 (but not issued until September 9, 1958, by which time, it appears, it had been possible to ensure that it had reached those for whom it was intended):

We consider it to be our duty to declare openly, with heart filled to its depths with sorrow and anxiety, that matters touching you are, through deceit and cunning endeavour, changing so much for the worse that the false doctrine already condemned by us* seems to be approaching its final stages and to be causing its most serious damage. For, by a particularly subtle method of acting, an association has been created among you to which has been attached the title of patriotism, and Catholics are being driven by every means to take part in it. . . .

Under the appearance of patriotism, which in practice is shown to be deceit, an association of this kind aims particularly at making Catholics gradually embrace the tenets of atheistic "materialism", by which God Himself is denied and the principles of religion are rejected. . . . All its members are stirred up to approve those unjust prescriptions by which missionaries are cast into exile, by which Bishops, priests, religious men, nuns and the faithful in considerable numbers are thrust into prison; likewise to consent to those measures by which the jurisdiction of so many legitimate pastors are persistently obstructed; to defend those wicked principles also which are totally opposed to the unity, catholicity and hierarchical constitution of the Church; to admit those first steps by which clergy and faithful are undermined in the obedience due to legitimate Bishops, and the communities of Catholics separated from the Apostolic See.

* The "Three Autonomies".

In order to spread these wicked principles more efficiently and fix them in everyone's mind, this association—which, as we have said, boasts of its title of patriotism—uses a variety of means, including violence and oppression; by numerous publications printed at great length; by group meetings and congresses; and in these the unwilling are forced to take part by incitement, threats and deceit. In these, if any bold spirit strives to defend the truth, his voice is easily smothered and overcome, and he is branded with the mark of infamy as an enemy of his native land and of the new society.

Further, there should be noted those courses of instruction by which the pupils are forced to imbibe and embrace this false doctrine. Priests, religious, both men and women, ecclesiastical students from seminaries or religious orders, the faithful, of no matter what age, are forced to go to these. In almost endless series of lectures and discussions, lasting for weeks and months, these so weaken and benumb the strength of mind and will that a kind of psychical force extracts an assent that contains almost no human element, not an assent that is freely asked for, as it should be. Add to these the methods of acting by which minds are upset; by every means, in private and in public, by traps, deceit, grave fear; the so-called, forced, "confessions"; custody in a place where the citizens are forced to be "re-educated"; and those "people's courts" to which even venerable Bishops are ignominiously dragged for trial.

Against these methods of acting, which violate the chief rights of the human person and trample upon the sacred liberty of the sons of God, all Christians from every part of the world, indeed, all men of good sense, cannot refrain from raising their voices with us in very horror, and from uttering a protest by deploring the damaged conscience of their fellow-men. . . .

The Church has never ceased to impress upon the minds of her children the declaration of the Divine Redeemer, "*Render therefore to Caesar the things that are Caesar's, and*

to God the things that are God's." We call it a declaration because it establishes as an objective and established principle of the Christian religion that it does not oppose the true customs and advantages of the fatherland and can never obstruct them.

It must, however, be asserted that if Christians are bound in conscience to render to Caesar, that is to human authority, what belongs to it, Caesar likewise, that is, those who control the State administration, cannot command obedience from citizens in those things which belong not to them but to God, and consequently they cannot exact obedience when it is a question of usurping God's rights, or when they are forcing Christians to act at variance with their religious duties and sever themselves from the unity of the Church and her lawful Hierarchy.

At those times, casting aside all doubt, let each individual Christian calmly and firmly repeat those words which Peter and the other Apostles used in answer to the first persecutors of the Church: "*We must obey God rather than men.*"

In rather flamboyant language, those who favour and promote the interest of their association, which claims a monopoly of the title of patriotism, speak over and over again of peace. . . . True peace is that which the Church desires to be established, namely, stable, just, fair, founded upon right order, which links together all citizens, families and peoples—by the firm ties of the rights of the Supreme Lawgiver, in the first place, and then by the bonds of mutual fraternal love and co-operation. . . .

The Church, which has ever kept a friendly attitude towards the various events in your country, has long ago spoken through our late predecessor of happy memory, and expressed the desire that "full recognition be given to the legitimate aspirations and rights of that nation, more numerous than any other, whose civilisation and culture goes back to the earliest times, which in past ages, with the development of its resources, had had periods of great prosperity, and which,

it may be reasonably conjectured, will become even greater in the future ages, so long as it pursues justice and honour."

On the other hand, as has been made known both by broadcast messages and by printed words, there are some—even, alas, among the ranks of the clergy—who do not shrink from casting suspicion upon the Apostolic See, and hint that it has evil designs towards your country. . . .

Though these men make a profession of a desire to obey the Roman Pontiff with regard to truths to be believed and to the observance of what they call ecclesiastical directives, they yet proceed with such boldness that they refuse to obey precise and definite prescriptions of the Holy See. They protest that these refer to political affairs because of a hidden meaning of the author, as if they took their religion from some secret conspiracy against their own nation.

It is necessary for us to mention in this place a sign of this falling away from the Church, an event truly of great gravity, which fills our soul, that of the Father and Universal Pastor of the faithful, with a grief great beyond words. For those who profess themselves most interested in the welfare of their country have for some considerable time been striving to disseminate among the people a right which is devoid of all truth, according to which Catholics have the power of directly electing their Bishops. . . . We have heard that not a few of such elections have been held, contrary to all right and law, and that in addition, setting aside a public and severe warning which this Apostolic See had employed towards those involved, certain ecclesiastics have rashly dared to receive episcopal consecration.

Since, therefore, such serious offences against the discipline and unity of the Church are being committed, it becomes a duty in conscience for us to warn all that this is completely at variance with the doctrine and principles on which rest the right order of the Society divinely instituted by Jesus Christ Our Lord. . . . Acts pertaining to the power of holy orders performed by ecclesiastics of this kind, though they are valid

so long as the consecration conferred upon them was valid, are yet gravely illicit, that is, criminal and sacrilegious. On this action the warning words of the Divine Teacher fittingly fall: *"He who entereth into the sheepfold not by the door, but climbeth up another way, the same is a thief and a robber"*; the sheep indeed know the true shepherd's voice, *"but a stranger they follow not, but fly from him, because they know not the voice of strangers."*

No authority whatsoever, save that which is proper to the Supreme Pastor, can render void canonical appointment granted to any Bishop; no person and no group, whether of priests or of laymen, can lay claim to the right of nominating Bishops; no one can lawfully confer episcopal consecration unless he has received the mandate of the Apostolic See.

Consequently, if consecration of this kind is being given contrary to all right and law, and by this crime the unity of the Church is being seriously attacked, an excommunication reserved in a most special manner to the Apostolic See has been established, which is automatically incurred by anyone who receives consecration irresponsibly conferred, and by the actual consecrator.

What, then, is to be the opinion concerning the excuse added by the members of the association of those promoting the false patriotism, that they had so to act, as they allege, because of the need to attend to the care of souls in those dioceses which were at present bereft of their Bishops?

It is obvious that no thought is being taken of the spiritual good of the faithful if the Church's laws are being violated; further, that it is not a question of vacant sees, as they wish to argue in defence, but often of episcopal sees whose legitimate rulers have been driven out, or now languish in prison, or are being obstructed in various ways from the free exercise of their power of jurisdiction. It must likewise be added that there have been cast into prison or exiled or removed by other means, those clerics whom the lawful

ecclesiastical superiors had designated, in accordance with Canon Law and the special powers received from the Apostolic See, to act in their place in the government of the dioceses.

It is surely a matter of grief that, while holy Bishops, noted for their zeal for souls, are enduring so many trials, the occasion is seized from their difficulties to establish false shepherds in their place, so that the hierarchical order of the Church is overthrown and the authority of the Roman Pontiff treacherously resisted.

IX

NUCLEAR WARFARE

People said that Pope Pius XII sometimes wrapped his pronouncements in a lacework of Ciceronian language. On the other hand, His Holiness often painted vivid pictures in his discourses, notably when he dealt with atomic warfare.

Christmas message, broadcast December 24, 1955:

In a nuclear explosion an enormous amount of energy, equivalent to several thousand million kilowatts is developed in an exceedingly short time. This energy is composed of electro-magnetic radiations of very great density, distributed over a vast gamut of wavelengths even to the most penetrating, and of tiny bodies produced by nuclear disintegration which are hurled at velocities close to that of light. This energy is transferred to the atmosphere, and within thousandths of a second it increases the temperature of the surrounding air masses by hundreds of degrees. Their displacement is violent, propagated at the speed of sound. On the earth's surface, in an area of many square kilometres, reactions of unimaginable violence take place. Materials are volatilised and utterly destroyed by direct radiation, by heat and by mechanical action, while an enormous amount of radio-active materials of varying life-span complete the destruction through their activity.

This is the spectacle offered to the terrified gaze as a result of such use: entire cities, even the largest and the richest in art and history, wiped out; a pall of death over pulverised ruins covering countless victims, their limbs burnt, twisted and scattered, while others groan in their death agony. Mean-

while, the spectre of a radio-active cloud hinders survivors from giving any help, and advances inexorably to snuff out any remaining life. There will be no song of victory: only the inconsolable weeping of humanity gazing in desolation upon the catastrophe brought about by its own folly. . . .

Easter message, April 18, 1954:

Instead of the serene happiness already revealed by Christ, year by year there is increasing anxiety, so that mankind is tormented by fear of a third World War, some terrible tomorrow when they will be beset by new destructive weapons of unheard of violence.

These weapons, of which we had occasion to speak with foreboding as far back as February, 1943, "are such as to be capable of causing over the whole of this globe a most alarming catastrophe," with the total extermination of all life, animal and vegetable, indeed, of all the works of man over ever wider territories: weapons that are able now, by means of artificial radio-active isotopes of far-reaching power, to be foul for long periods even the very atmosphere, the land and the very oceans, even far distant from the place directly struck and contaminated by nuclear explosions.

Thus there now rises, before the eyes of a horrified world, the prospect of gigantic destruction, the vision of vast areas made uninhabitable and useless to mankind. Then there are the biological effects that can be caused either by means of changes in cells and micro-organisms or because of the uncertain effect that a prolonged radio-active stimulus can have on the greater organisms, including man himself and his offspring.

In this connection we must not fail to mention the peril to future generations from the changes that could already be wrought, and by new processes in the future, through the interference with the natural development of the hereditary factors in human beings. The reason is that, through deviations such as these, it is probable that there are not wanting

—nor could they be wanting—those pathological changes which give rise to hereditary diseases and monstrosities. . . .

Address to the eighth assembly of the World Medical Association, September 30, 1954:

There can be no doubt, mainly because of the horrors and unlimited sufferings caused by modern warfare, that to unleash such warfare without a just motive—that is to say, without its being necessitated by an obvious and extremely grave injustice that cannot otherwise be repelled—would be a “crime” deserving of the most severe national and international sanctions.

In principle it is wrong even to ask if atomic, bacteriological and chemical warfare is lawful except when such warfare must be deemed indispensable for defence in the conditions previously stipulated.

Even then, however, all means must be taken to avert it through international agreements or to place upon its use such well-defined and rigid limitations as will guarantee that its effects will be confined to the strict needs of defence.

Moreover, should the evil consequences of setting this method of warfare in motion ever become so widespread as to pass utterly beyond human control, then its use must be rejected as immoral. It would then no longer be a question of “defence” against injustice and of the necessary “protection” of lawful possessions, but of the pure and simple annihilation of all human life within the radius of the destructive action. This is not permissible on any count. . . .

Christmas broadcast, December 24, 1955:

We propose to direct our attention to a recent proposal which aims at putting a check upon experiments in nuclear weapons by means of an international agreement. There has also been talk of taking further steps towards conventions, through which the use of those weapons would be renounced and all States subjected to an effective arms control.

Thus it seems to be a matter of three steps: renunciation of experimentation with atomic weapons; renunciation of the use of such; and general control of armaments.

The supreme importance of these proposals is tragically illustrated if one stops to consider what science thinks it can predict about such actions. . . .

As for experiments with atomic explosions, the opinion of those who fear the effects produced if they should be multiplied seems to be finding greater acceptance. Too many such explosions would in time cause an increased density of radioactive products in the atmosphere, the diffusion of which depends upon elements not under man's control. Conditions very dangerous for many living beings would thereby be generated. . . .

Inspection by properly equipped planes has been suggested for the purpose of watching over any atomic activities in large territories. Others might perhaps think of the possibility of a world-wide network of observation posts, each one staffed by experts of different countries and protected by solemn international pacts.

Such centres would have to be equipped with delicate and precise meteorological and seismic instruments, with equipment for chemical analysis, with vast spectrographs, and such like. They would render possible the real control of many, though unfortunately not all, of the activities which would previously have been outlawed in the field of atomic experimentation.

We do not hesitate to declare, as we have in previous allocutions, that the sum total of those three precautions as an object of international agreement is an obligation in conscience of nations and their leaders. We said "the sum total" of those precautions because the reason they are morally binding is that equal security be established for all. If, however, only the first point, concerning experimentation, were put into effect, the result would be that that condition would not be verified, the more so because there would be

sufficient reason to doubt a sincere desire to put the other two conventions into effect.

We speak so frankly as we do because the danger of insufficient proposals concerning peace depends largely upon the mutual suspicions that often disturb the relations of Powers concerned, each accusing the other in varying degrees of purely tactical shrewdness, even lack of sincerity, in a matter basic to the fate of the whole human race. . . .

Easter message, broadcast and televised from the balcony of St. Peter's, Rome, April 1, 1956:

Everyone knows that sometimes rapid and powerful successes in the field of human conquest can actually create anxieties and fears in men, since they put their individual and social lives in serious danger. Just think of what is going on at the present time in the field of applied nuclear energy, which is such a constant subject of discussion, study, hope and fear.

The peacetime use of this tremendous energy has been the subject of long and detailed studies, which win our blessing, along with the applause and approval of every honest soul and every civilised people. Its use for transport which will bring about a much easier and more rapid exchange of raw materials for distribution to all the members of the great human family; the application of radio-active isotopes to the study of biological facts, to the curing of serious illnesses, to the improvement of certain industrial processes; the production of energy in atomic centres—all are opening new and wonderful vistas in the history of mankind.

Still, everyone is aware that other uses more suited to destruction and death are being sought and found. And what a death! Every day there is another sad step along this tragic road, another rush to arrive there alone, first, best. And the human race almost loses hope of the possibility of stopping this homicidal and suicidal madness. Terror and fear have grown with the coming of modern guided missiles which can

travel enormous distances, carrying atomic arms, to bring about the total destruction of men and things.

Christmas broadcast, 1957:

Aerial observation will with relative ease assure certain and effective knowledge of the production of military preparedness for war while avoiding the disadvantages that can arise from the presence of foreign troops in a country.

Indeed, what technical science has been able to achieve in this field approaches the miraculous. In fact, by the use of adequate wind-angled lens and sufficient light, it is now possible, from a height of several kilometres and in sufficiently great detail, to photograph objects on the earth's surface. Scientific progress and modern mechanical and photographic techniques have succeeded in constructing cameras that have reached extraordinary perfection in all aspects. Film of high sensitivity with very little grain makes it possible to enlarge pictures to hundreds of times their original size.

Such cameras, mounted in airplanes that fly at a speed very close to the speed of sound, can automatically take thousands of pictures, so that hundreds of thousands of square kilometres can be explored in a relatively short time.

The experiments conducted in this field give exceptionally important results, permitting one to produce concrete evidence of machines, individual persons and objects present on the ground and even—at least indirectly—below the ground. Researches so far made have shown how difficult it would be to camouflage movements of troops or artillery, vast stores of arms, or industrial centres important for war production.

If these surveys could be constant and systematic, it would be possible to bring out the minutest details and thus give a solid guarantee against eventual surprises.

X

WORLD GOVERNMENT

Address to members of the Universal Movement for World Federation,
April 6, 1951:

The Church desires peace, and hence she applies herself to the promotion of everything which, within the framework of the Divine order, both natural and supernatural, can help to ensure peace.

Your movement, gentlemen, aims at bringing into being an effective political world organisation. Nothing is more in line with the traditional doctrine of the Church nor more adapted to her teaching regarding just and unjust war, particularly at the present juncture. One should therefore achieve an organisation of this nature if only to put an end to an armaments race in which, for decades past, people are being ruined and exhausted in a purely wasteful enterprise.

You hold that if this political organisation is to be effective it must take on a federal shape. If by that you understand that it should be free from the entanglement of a mechanical unitarianism, here again you are in agreement with the principles of the social life and policy firmly stated and upheld by the Church. As a matter of fact, no organisation can make its way if it be not in agreement with that body of natural relationships and with that normal and organic order which governs the particular relationship existing among men and nations. If this be lacking, whatever be the structure of the organisation, it could not stand and endure. For that reason we are concerned that your first care should be to establish upon a solid ground, or to restore, basic

principles in every field, be it national and constitutional, economic and social, cultural and moral.

First, take the national and constitutional order. Everywhere at the present time the life of the nations is shattered by the blind worship of numbers. The citizen is an elector, yet as such he is in fact one of the individuals whose total makes a majority or a minority, which a transfer of some votes, or even of one, may be sufficient to reverse. As regards parties, he only matters in so far as he is valuable for election purposes, for the use of his vote in the count. Of his place in the family or in his profession no question is raised.

Secondly, look at the economic and social domain. There is no natural organic unity among producers whose eye is fixed only upon what is quantitatively useful, whose sole consideration is the price they may fix for a good return, and who allow this aim to determine the place and distribution of labour. Such a policy allows the "class" idea to make an artificial division of men, thus doing away with co-operation in professional fellowship.

Now turn to the cultural and moral sphere. Individual freedom, shaking itself free from all fetters, rules and social and objective values; it is truly nothing but a deadly anarchy. This is particularly so in the education of young people. Unless and until a world political organisation be established upon the one indispensable foundation, there will always be the risk that itself will be inoculated with the deadly germ of mechanical unitarianism. We would bid you ponder on this precisely from your particular point of view, federalists as you are, who have in mind, for example, the setting up of a world parliament.

To act differently would be to play the game of the destroyer, at whose hands the political and social order has already suffered too much. Thus to the many other such influences that would stifle national life and reduce man to the condition of a lifeless tool would be added still one more legal instrument as automatic in its working as all the rest. If,

therefore, in its aim at federation, the political organisation that you have in mind cannot, under any pretext, free itself from the grip of this mechanical unitarianism, it will only enjoy effective authority in so far as it will safeguard and foster that life which is proper to any healthy and human society, a society in which the members work together for the welfare of each and all.

What a strong dose of moral strength, of clear understanding and foresight would not this world authority need! It would be needed more than ever in those critical moments when, faced by sinister threats, men of goodwill feel the need to lean upon authority.

After all the trials of the past and of the present, would one say that the present resources and methods of government and politics are sufficient for the task in hand? Truth to tell, it is impossible to solve the problem of world organisation without agreeing to go aside sometimes from well-beaten paths, without appealing to the experience of history, to a sound social philosophy, nay, even to a certain Divine foresight in our constructive imagination. . . .

You are bold enough to set your hand to the work. We congratulate you. We offer you our good wishes for success and we pray with all our heart that God may enlighten and help you in your task.

Part Three

The Church and Science

I

THE TECHNICAL AGE

The Holy Father's Christmas message of 1952, warning the world against the "depersonalisation" of men in the technological age was at least partly a personal response to numerous letters from poor people and families telling him how they found themselves to be caught up in a vast, impersonal economic and administrative machine.

Christmas message, broadcast on Christmas Eve, 1952 :

"Lift up your heads, for your salvation is near . . ."

Our wish and our greeting is addressed before all others to the poor, to the oppressed, to those who for whatever reason sigh in affliction and whose life depends, so to speak, upon the hope which can be breathed into them and the measure of help that can be procured for them.

They are so very, very numerous, these beloved children. The sorrowful chorus of prayers and pleas for help, far from decreasing—as might reasonably be expected after the lapse of many years since the world conflict—continues and becomes more appealing. . . . Sad experience has by now taught us that even when the news arrives of an improvement in the general conditions of a particular country, we must nevertheless be prepared for the announcement of perhaps new calamities in another, with new miseries and wants. . . .

Mankind today, which has been able to build the marvellous and complex machine of the modern world, subjugating the tremendous forces of nature to its service, now appears incapable of controlling these forces, as though the rudder

had slipped from its hands. So it is in peril of being overthrown and crushed by them.

This inability to control should itself suggest to men who are its victims not to expect salvation solely from the technicians of production and organisation. Their work can help in a marked degree to solve the grave and far-reaching problems that afflict the world only if it is bound up with and directed towards bettering and strengthening true human values. . . .

For men either attribute salvation to some rigorously uniform and inflexible order, embracing the whole world, to a system that ought to act with the certainty of proved method, to a new social formula reduced to cold theoretical terms, or, on the other hand, rejecting such general prescriptions, they hope for salvation from the spontaneous power of the natural instinct and, in the best hypothesis, from the sentimental impulses of individuals and peoples.

They do not stop to ask whether the overthrow of the existing order follows as a consequence, even though it is quite clear that salvation cannot be born of chaos. Both these ways are wrong, and therefore they are far from reflecting the wisdom of God, Who is the first and exemplary cause of the alleviation of misery.

It is superstition to expect salvation from rigid formulas mathematically applied to the social order, for this attributes to them almost a prodigious power which they cannot have; while to place one's hopes exclusively in the creative forces of the activity of each individual is contrary to the designs of God, Who is the Lord of order.

We wish to draw the attention of those who step forward as benefactors of mankind to both these mistakes, but particularly to the first—to the superstition which holds for certain that salvation must come by organising men and things in a strict unity directed towards ever higher capacity to produce. They think that, if they succeed in co-ordinating the energies of man and the resources of nature in a single

organic structure for the highest possible production, by means of a plan carefully made and executed, every kind of desirable benefit will spring forth: prosperity, security for the individual and peace.

One knows where to look in social thought for the technical conception of society. It is in the gigantic enterprise of modern industry. We do not intend here to express an opinion on the need, the usefulness and disadvantages of these methods of production. Beyond all doubt they are wonderful proofs of the inventive and constructive genius of the human spirit. It is right for the world to admire enterprises that in the field of production and management succeed in co-ordinating and mobilising the physical forces of men and matter, and the present age may take legitimate pride in the stable organisation of these enterprises, and in the novel and characteristically fine quality of their external set-up.

However, what must be denied is that modern social life should be regulated by them or made to conform to them. . . .

Modern industry has unquestionably had beneficial results. But the problem that arises today is this: will a world in which the only economic form to find acceptance is a vast productive system be adequately fitted to exert a happy influence upon society in general and upon the three fundamental institutions of society in particular?

We must answer that the impersonal character of such a world is contrary to the fundamentally personal nature of those institutions which the Creator has given to human society. In fact, marriage and the family, the State, and private property, tend of their very nature to develop man as a person, to protect and render him capable of contributing, through his own voluntary co-operation and personal responsibility, to the personal life and development of human relationship.

The creative wisdom of God is therefore alien to that system of impersonal unity which strikes at the human

person, who is the origin and end of society and, in the depths of his being, the image of his God.

Today, however, there is no question of hypothesis and forecast, for this sad reality is already with us. Wherever the demon of organisation invades and tyrannises the human spirit, there at once are revealed the signs of a false and abnormal orientation of society.

In some countries the modern State is becoming a gigantic administrative machine. It extends its influence over almost every phase of life. It would bring under its administration the whole gamut of political, economic, social and intellectual life, from birth to death. No wonder, then, if in this impersonal atmosphere, which tends to penetrate and pervade all human life, respect for the common good lies dormant in the conscience of individuals and the State loses more and more its primary character of a community of morally responsible citizens.

Here may be recognised the origin and source of that phenomenon which is engulfing modern man under its tide of anguish—the despoiling of him of his personality. In large measure his identity and name have been taken from him. In many of the more important activities of life he has been reduced to a chattel of society, while society itself has been transformed into an impersonal system and into a cold organisation of force.

If anyone still doubts this state of affairs, let him turn his gaze upon the teeming world of misery, and let him ask the different classes of the indigent what answer society is wont to give them, now that the individual person is being lost sight of. Let him ask the ordinary poor man, destitute of every resource, certainly not rare to find in the cities as well as in the towns and rural areas. Let him ask the father of a needy family, the constant visitor to the public assistance office, whose children cannot wait for the distant and vague realisation of a golden age which is always in the future.

Let him put the question to a whole nation whose standard

of living is inferior or very low and which, associated in the family of nations with other peoples who enjoy a sufficient or even an abundant way of life, awaits in vain from one international congress to another for a stable improvement of its lot.

What is the answer which modern society often gives to the person who presents himself at the employment office, disposed perhaps through habit to accept one more disappointment but not resigned to the unmerited fate of being considered useless? And what is the response to be given to a people who, despite all efforts, have not yet succeeded in freeing themselves from the withering clutches of mass unemployment?

For a long time the constant answer society has given to these poor people is that their case could not be handled on a personal and individual basis, but that the solution must be found in a new order to be established, in a system which will embrace all, and which, without essential prejudice to freedom, will bring men and matter to a more unified and growing strength of action, thanks to an ever more extensive utilisation of technical progress. When such a system will have been realised, they say, the prosperity of all men will automatically ensue: a constantly rising standard of life and full employment.

Though we are far from believing that the constant reference to the future mighty organisation of men and matter is a mean diversion invented by persons who do not want to help, and even recognise that it is a firm and sincere promise calculated to instil confidence, yet we do not see upon what serious foundation it rests.

For the lessons of present experience point rather to a sceptical attitude towards the chosen system. This scepticism, moreover, is justified by a kind of closed circle in which the end in view and the method adopted revolve one about the other without ever meeting and agreeing. In fact, the intention of guaranteeing full employment with a constantly

rising standard of living may well make one ask anxiously to what degree expansion is possible without provoking a catastrophe, and above all without bringing in its wake mass unemployment.

It seems, therefore, that efforts must be made to attain the highest possible level of employment, but at the same time means must be sought to ensure its stability.

Confidence cannot brighten a panorama over which hovers the spectre of insoluble contradiction. There is no escape from its spiral as long as men reckon with only one factor; namely, the highest degree of production. One must no longer consider the standard of living and the employment of labour purely as quantitative factors, but rather as human values in the full sense of the word.

Whoever, then, would try to meet the needs of individuals and peoples cannot rely upon the security of an impersonal system of men and matter however vigorously developed in its technical aspects. Every plan or programme must be inspired by the principle that man, as subject, guardian and promoter of human values, is more important than mere things, is more important than the practical applications of scientific progress, and that, above all, it is imperative to preserve the essential forms of the social order which we have just mentioned from what may be described as an unwholesome "depersonalisation" and to use them to create and develop human relationships.

If the powers inherent in society are directed to this end, they will not only realise one of their natural functions but they will help greatly to relieve the necessities of the moment. For society should use its strength to encourage full and mutual solidarity among individuals and peoples.

It is upon that solid basis, not upon worthless and unsteady systems, that we call upon men to build the social fabric. Solidarity demands that outrageous and provocative inequalities in living standards among different groups in a nation be eliminated. To achieve this urgent end, the power-

ful voice of conscience is preferable to duress. Conscience will know how to set limits to spending on luxuries, and likewise persuade those of more modest means to provide, before all else, for what is necessary and useful, and then save whatever is left over.

This solidarity among men demands not only in the name of brotherly love but even of mutual advantage that everything possible be done to maintain and increase employment. Therefore, let those who are able to invest capital consider in the light of the common good and, with due regard to their economic condition and to the risks involved and the opportunity offered, whether they can in conscience neglect and fail to make investments through over-caution. On the other hand, those employers act against conscience who, by exploiting their own private business for selfish ends, hinder others from finding employment.

If private initiative is inactive or inadequate, the public authorities are obliged to provide employment, as far as possible, by undertaking works that are useful to the community, and to ease the situation by advice and by helping people to find employment. . . .

Let every nation develop its own powers in regard to living standards and employment, and contribute to a corresponding progress of nations less favoured. Although even the most perfect international solidarity would hardly bring about perfect equality among nations, there is still an urgent need that this solidarity be achieved, at least in a measure sufficient to change the present situation appreciably. . . . Solidarity among nations demands the abolition of glaring inequalities in living standards and also in financial investment and in the degree of productivity of human labour.

Such a result, however, will not be affected by a mechanical ordering of society. Human society is not a machine and it must not be made such, not even in the economic field. Rather, one must always keep in mind the native endowment of the human person and the individual characteristics

of nations, as the natural and basic point of departure in striving to attain the end of the economic order, which is to ensure a steady and adequate supply of goods and material services directed, in their turn, at improving moral, cultural and religious conditions. . . .

Economic difficulties are, however, not the only ones under which man suffers nowadays. Often connected with these there arise difficulties of conscience and especially for the Christian careful to live according to the dictates of human and Divine law.

Those who uphold an impersonal idea of society condemn to interior torment the very conscience upon which morale and renewal and salvation in great part depend. . . .

Indeed, modern society, which would plan and organise everything, being regarded as a machine, comes into conflict with something living and which therefore cannot be made subject to quantitative calculations. More precisely, it comes into conflict with those rights which by nature man exercises on his own and sole personal responsibility—that is, as the author of a new life of which he is always the principal custodian. Such conflicts between economic system and conscience are masked under such terms as the question of the birth rate and the problem of emigration.



Pope Pius XII in his private study at the summer palace at Castel Gandolfo



From the balcony of St. Peter's, His Holiness gives his Easter blessing to a vast gathering of the faithful



His Holiness rises from the Sedia Gestatoria to bless a congregation in the Basilica of St. Peter

II

THE TECHNICIAN

Address to the first congress of the International Federation of National Associations of Technicians, October 9, 1953:

More than once your lecturers have sadly indicated the paradoxical place which seems to be assigned to your profession. In fact the technician undoubtedly occupies an eminent position among all those who have built up and still elaborate the modern world. Present-day civilisation is marked by an extraordinary evolution of man's means of action, his ability to observe phenomena, to manufacture tools for transforming matter, to build engines capable of conquering distances, and to establish speedy and secure means of exchange between various countries.

All these results are fruit of technical research and of long, painstaking calculations. However, in spite of his very extensive contribution, the technician becomes aware of the fact that the place allotted to him in the organisation of society is inadequate, and that he rarely attains to positions of command. Though ever-ready to co-operate in carrying out others' projects, he can seldom have the direction of those economic, administrative and political forces upon which the progress of public institutions depends. You have pointed out several causes. We shall turn our attention to one of them, because it seems to us more significant than the rest.

It has been justly remarked how well the specific training of the technician, based upon the study of mathematics and the experimental sciences, qualifies him for the observance of concrete realities, for the evaluation of the forces and resources

of nature, and the possible means of using them. The building of machines and instruments demands the greatest precision both in preliminary calculations and in the making and assembling of their various parts. Even minute defects are quickly observed, and the reward of success or the punishment of failure is not long delayed. His continual practice of a profession entailing such imperative demands accustoms the technician to be closely attached to concrete problems whose solution must be of practical value. . . .

Thus, through constant application to the solution of practical questions, the technician sometimes yields to the temptation to neglect somewhat the scientific aspect of his career, and to prefer empirical procedure to real, definitive theoretical solutions. Since he is often obliged to bow to administrative and economic considerations, he runs the risk of having his intellectual view of problems shrink little by little, and of being too exclusively absorbed in a circle of immediate interests, to the detriment of higher considerations which are, perhaps, less immediately useful but more universal and consequently of wider import.

You are right, then, to insist upon the need for a general scientific culture which will allow the technician easily to surpass the limits of his specialisation and the over-narrow conditions of his ordinary occupations, in order to interest himself in collateral studies and help himself from their resources. His creative power will thus be intensely stimulated, as well as his efficiency in his own branch.

But one must have the courage to go further. . . . If the technician really aims at being a guide and pioneer of social progress, it is important that, first of all, he should have well-thought-out views on human society's general aims and on the elements affecting its evolution. This does not mean that he should be an expert in juridical, economic and other sciences, though they may well afford him useful supplementary information, but he must acquire for himself a sufficiently exact idea of those natural laws which govern man and

rule his actions as an individual and as a member of the various social groups, particularly the family and the nation.

For such a purpose, it is not sufficient to consider man as he is today, for man must be explained by following his development through the ages which mark the progress of civilisation. The meaning of individual elements is better seen by looking at them in the general scheme into which they fit and, consequently, appear in their true perspective. For this indeed is the mark of true culture, which carefully distinguishes between the essential and the accessory, and sees in the general effect the rôle played by each of its components. We repeat that there is no question of becoming specialists in each of these fields but only of keeping one's mind open to all those forms of the good and the beautiful created by men's initiative and devotedness, whether of our own time or of the past, and of seeing the relations binding them together in order of precedence.

The Church herself furnishes an example of such open-mindedness which is too seldom noticed. Under her charge, received twenty centuries ago, to educate man in his religious and moral life, she has never neglected his other cares and needs, whether in regard to his material or legal conditions, or his education, or family and civic organisations. The Church has never shut herself up in a narrow conception of man, because she realises the complexity of his nature and knows the condition of man better than anyone else. Her social teaching is an exact reflection of her central position. It strives to obtain due respect for the various needs of man as a whole, body and soul, as an individual and a member of society, child of man and son of God. That is why Christian principles are the surest guarantees of the normal happy development of humankind. . . .

Your position at the very heart of enterprises, as the link between the general management and the workers, demands of you not only professional ability but also a profoundly human outlook. You have to direct free, intelligent persons.

If you strive to keep before your eyes the vision of man as a comprehensive whole of which we have just spoken, you will have no difficulty in noting that the personal problems which affect your life and destiny, touching the most intimate depths of mind and heart, are just as acute, though perhaps less clearly so, for the humblest of your subordinates.

You like to be entrusted with responsibility, to be left free to take the initiative yourselves. You wish to see the purpose aimed at, and to check, as you proceed, the steps which bring you nearer to it. You want to rise above the merely professional framework so as to develop your whole personality. That is all quite good and lawful. It is therefore to be desired that the most modest worker should gradually come to share in it. After he had been too long treated as a tool of production, to be used at pleasure, his material condition of life became a subject of anxiety. It is now realised that it would be quite insufficient to stop there. Since work is a necessity for every man, his professional occupations must not disturb his most natural and spontaneous feelings, but must fully respect his dignity.

That is to say, it is not enough to see in him a producer of goods, but he must be treated as a spiritual being whose work should ennoble him and who expects from his superiors, even more than from his equals, understanding of his needs, and truly brotherly sympathy.

The technician, in order to increase his influence and the prestige of his profession, does not have to go outside his own rôle. In a world of ever-expanding undertakings, splendid tasks await him, provided he be careful not to allow his field of vision to be narrowed down or his generosity to wane. Towards that end, let his personal life be well-ordered; let him respect his own highest aspirations, both religious and moral. Let selfish interests, the attachment to comfort or wealth, the pursuit of material gain or honour, never stain his ideal, that ideal which you have set before you, in all its nobility, during these days of study.

We wish you that courage and optimism which is never daunted by the inevitable setbacks and difficulties. On your path you will encounter scepticism and misunderstandings. But your faith in the real destiny of mankind will remain unaffected. God, Who knows the depths of the heart, approves of your generous intentions. May He give you the strength to carry them out, and may He protect you, your families and your fellow-workers.

Christmas message, broadcast December 24, 1953:

"The people that dwelt in darkness saw a great light."

With this vivid picture the prophetic spirit of Isaias foretold the coming on earth of the Heavenly Babe, Father of the world to come and Prince of Peace. And with the same vision, which in God's good time has become a reality and is the comfort of the succeeding generations in this dark world, we wish, beloved sons and daughters of the whole Catholic world, to begin our Christmas message, and by means of it to bring you once again to the bright light that surrounds the cradle of the new-born Saviour. To give that light and to conquer darkness is, in fact, the real meaning of the Birth of the Saviour. . . .

Despite such a generous outpouring of the Divine light from the humble Manger, man still has the terrifying power to go down into the former darkness caused by the first sin, where the spirit becomes hardened in works of evil. For those who thus follow blindly their own will, because of lost or weakened faith, Christmas holds no other attraction than that of a merely human festival, now become a thing of hollow sentiment and merely earthly memories to which, nevertheless, they often dearly cling without any understanding of its inner meaning.

Amidst the light surrounding the cradle of the Redeemer, then, there are patches of darkness, and men go around with eyes closed to the heavenly light, not because God Incarnate,

even in His mystery, cannot enlighten everyone who comes into this world, but because many are dazzled by the passing splendour of human ideals and achievements. Their vision goes no further than the confines of creation, incapable of raising it to the Creator, the Beginning, the Harmony and the final End of all existing things.

It is to these men whose spirit is in darkness that we wish to point to "the great light" radiating from the Manger, asking them, above all else, to realise the cause which in our time is making them blind and insensible to things Divine. It is the excessive and sometimes exclusive esteem for what is called "progress in technology". This was first dreamed of as a mythical almighty dispenser of happiness. Pressing forward, then, by every device to the most daring conquests, it has finally imposed itself upon the minds of men as the final end of man and of life, making itself, therefore, a substitute for every kind of religious and spiritual ideal.

Now, however, it is becoming ever clearer that its undue exaltation has so blinded men's understanding that they have become an example of what the Book of Wisdom castigated in the men of its time: they are incapable of learning from the visible world of Him Who is, of seeing the worker in His work. Still more today, the supernatural world and the work of Redemption, which is above all natural things and was accomplished by Jesus Christ, remain wrapped in total oblivion for those men who walk in darkness.

Nevertheless, the erroneous consequence does not follow necessarily; nor are our present criticisms to be understood as a condemnation of technological progress in itself. The Church loves and favours human progress. It is undeniable that technological progress comes from God, and so it can and ought to lead to God. In point of fact, while the believer admires the conquests of science and makes use of them to penetrate more deeply into the knowledge of creation and of the forces of nature, that by using machines he may better master them for the service of mankind and the enrichment

of human life, it most often happens that he feels himself drawn to adore the Giver of the good things which he admires and uses. He knows full well that the eternal Son of God is the *"first-born of every creature, because in him were created all the things in Heaven and on earth, both visible and invisible"*.

Far, then, from any thought of disavowing the marvels of technology and its lawful use, the believer may find himself more eager to bow his knee before the Child come from Heaven to the manger, more aware of his debt of gratitude to Him Who gives all things and the ability of mind to understand them, more disposed to find a place for those same works of technology in the chorus of angels of Bethlehem: *"Glory to God in the highest."* He will even find it natural to place beside the gold, frankincense and myrrh offered by the Magi to the Infant God these modern conquests of technology—machines and numbers, laboratories and inventions, power and resources. Furthermore, to present such an offering is as though to offer to Him the work which He Himself once commanded to be done and which is now brought to being, though it has not yet reached its term. *"Dwell on the earth and bring it to subjection,"* said God to man as He handed creation over to him as a legacy for a time. What a long and hard road from then to the present day, when men can at last say that they have in some measure fulfilled the Divine command!

Technology has in fact brought man's domination of the material world to a pitch of perfection never known before. The modern machine allows a mode of production that substitutes for and multiplies a hundredfold human energy for work that is entirely independent of the contribution of organic forces and which ensures at once a maximum of extensive and intensive potential and of precision. As we embrace with a glance the results of this development, nature itself seems to nod approval of what has been done in it and to beckon man on to further investigation and use of its

extraordinary possibilities. Now it is clear that all search for and discovery of the forces of nature, in which technology fulfils its function, is at once a search for and discovery of the greatness, the wisdom and the harmony of Good.

Looked at in this way, there is nothing in technology to disapprove of or condemn.

Nevertheless, it can hardly be denied that this technology, which in our century has reached the height of its splendour and fruitfulness, is, because of various circumstances, the occasion of grave spiritual danger. For it seems to give man, prostrate at its altar, a sense of self-sufficiency and satisfaction of his boundless thirst for knowledge and power. In its many varied uses, in the absolute confidence which it awakens, in the extraordinary possibilities that it promises, modern technology opens before man so vast a vision that many confuse it with the infinite itself. In consequence it is allowed an autonomy that cannot be admitted, and this, in turn, is translated in the minds of some into a false conception of life and of the world, known as the "technological spirit".

In what exactly does this consist?

In this: that what is most highly prized in human life is the advantage that can be drawn from the forces and elements of nature. Whatever is technically possible in mechanical production takes precedence over all other forms of human activity, and the perfection of earthly culture and happiness is seen in it.

There is a basic falsehood in this distorted vision of the world offered by the technological spirit. The seemingly boundless panorama unfolded before the eyes of modern man, however extensive it may be, is but a partial projection of life on reality. It merely expresses its relationship with matter. Accordingly, it is a deceitful panorama, for it ends by shutting up as in a prison those who are too credulous with regard to the almighty power and immensity of technology. The outlook is wide indeed; nevertheless, it has frontiers, and hence in the long run it cannot be accepted by man's true

spirit. For his vision, far from roaming over infinite reality, as he thought (for reality embraces more than the merely material), will feel chafed by the barriers which matter must needs set up. . . .

Much more serious is the damage, in the realm of specifically religious truths and of his relationship with the supernatural, done to the man who is, one might say, intoxicated with the "technological spirit". This too is the darkness to which the Evangelist St. John alludes, that hinders the spiritual understanding of the mysteries of God which the Incarnate Word of God came to dispel.

Not that technology in itself requires, as a logical conclusion, the denial of religious values. On the contrary, as we have said, logically it is led to acknowledge them. But it is that "technological spirit" that puts man into a state of mind that is unfavourable for seeking, finding, accepting truths and values of a supernatural order. The mind which has let itself be led astray by a concept of life outlined by the "technological spirit" remains uncomprehending, uninterested and hence unseeing in the presence of those works of God, the mysteries of the Christian faith, totally different as they are from technology.

The very remedy for this defect, which would consist in a redoubled effort to extend one's vision beyond the barrier of darkness and to arouse in the soul an interest in supernatural truths, is made ineffective right from the beginning by the "technological spirit" itself. For this way of looking at life deprives men of their sense of judgment on the remarkable unrest and superficiality of our time, a defect which even those who truly and sincerely approve of technological progress must unfortunately recognise as one of its consequences.

Those who are imbued with the "technological spirit" find with difficulty the calm, the serenity, the inwardness essential for discovering the way that leads to the Son of God made man. They will even go so far as to belittle the Creator and His work, saying that human nature is a defective product,

when the necessary limitations of the human brain and other organs stand in the way of the fulfilment of technological plans and projects.

Still less are they fit to understand and rightly esteem those very deep mysteries of life and of the Divine economy—for example, the mystery of Christmas, in which the union of the Eternal Word with human nature brings into play realities and marvels quite other than those of technology. Their thought is along different lines and follows other patterns, under the one-sided influence of that “technological spirit” which recognises and reckons as real only that which can be expressed in mathematical formulas and utilitarian calculations.

They think that thus they are breaking up reality into its elements, but their knowledge goes no deeper than the surface, and deals with but one aspect.

It is evident that whoever adopts the method of technology as the sole way of seeking truth must give up any idea of a deep insight into the basic realities of organic life. And this is even more true of the realities of the spiritual life, the living realities of the individual person and of human society, since these cannot be analysed into quantitative relationships. How can one ask of a mind so formed assent and wonder in the presence of the awe-inspiring reality to which we have been lifted by Jesus Christ through His Incarnation and Redemption, His Revelation and His Grace?

Even leaving aside the religious blindness which comes from the “technological spirit”, a man who is possessed by it is arrested in his intellectual life. Yet it is precisely in that life that man is created to the image of God. God’s intellect is infinitely comprehensive, whereas the “technological spirit” makes every effort to restrict in man the free expansion of his intelligence.

The technologist, master or pupil, who would free himself from this limitation needs not only an education of mind that aims at depth of knowledge but, above all, he needs a religious

formation, which, in spite of what some say, is the kind most apt to safeguard his thought from one-sided influences. Then the narrowness of his knowledge will be broken through; then creation will appear before him in a light that reveals all its dimensions, especially when before the Crib he will make an effort to comprehend "in all its breadth and length and height and depth the love of Christ". Otherwise, this era of technological progress will fashion its monstrous masterpiece, making man into a giant of the physical world at the expense of his soul, now reduced and dwarfed in the realm of the supernatural and eternal.

But this is not the only harm done by technological progress when it is accepted, in the thinking of men, as something autonomous and an end in itself. No one can fail to see the danger of a "technological concept of life". By that is meant looking upon life exclusively with regard to its technological values, and as an element and factor in technology. This attitude has its repercussions both on the way modern men live and on their mutual relationship.

Look for a moment at this spirit already at work among the people. Consider especially how it has changed the human and Christian concept of work, and what influence it brings to bear upon legislation and administration. The people have welcomed—and rightly so—technological progress, because it eases the burden of toil and increases production. Yet it must also be admitted that if such a way of thinking is not kept within right bounds, the human and Christian concept of work necessarily becomes distorted. Likewise, from this distorted concept of life and hence of work, men come to consider leisure time as an end in itself, instead of looking upon it and using it as reasonable rest and recreation, bound up essentially with the rhythm of an ordered life. In this, rest and toil alternate in a single pattern and blend into a single harmony.

More evident still is the influence of the "technological spirit" applied to work, when Sunday loses its unique dignity

as the day devoted to the worship of God and to physical and spiritual rest for the individual and the family. It becomes instead merely one of the free days in the weekly round, which can even be different for each member according to the greater profit one hopes to derive from such a mechanical distribution of material and human energy.

So, also, professional work can become so dependent upon and subordinate to the "efficiency" of the machine and of the tools of labour that the worker is rapidly exhausted, as though one year of working at his trade were to use up the energy required in two or more years of normal life.

We refrain from showing more at length how this system, inspired exclusively by technological considerations, contrary to what was expected, causes a waste of material resources no less than of the principal sources of energy, among which certainly man himself must be included. We might show how in consequence it must in the long run prove a costly burden upon the world economy.

We cannot, however, fail to call attention to the new form of materialism which the "technological spirit" introduces into life. Let it suffice to show that it empties life of its meaning, since technology affects the combined spiritual and material values connected with man's nature and personal dignity. Wherever technology reigns supreme, there human society will be transformed into a colourless mass, into something impersonal and without substance, and this contrary to the clear designs of nature and the Creator.

Undoubtedly large sections of mankind have not yet been touched by such a "technological concept of life", but it is to be feared that wherever technological progress penetrates without safeguards, there the danger of the deviation censured above will not be long in showing itself.

With particular anxiety we consider the danger threatening the family, which is the strongest principle of order in society. For the family is capable of inspiring in its members innumerable daily acts of service, binds them to the home and

hearth with the bonds of affection, and awakens in each of them a love of the family traditions by working to produce and preserve what is good and useful. On the contrary, wherever the technological concept of life penetrates, the family loses its personal bond of unity and is deprived of its warmth and stability. It remains united only in so far as mass production demands, and such production is more and more the object of man's striving. No longer is the family a work of love and a haven for souls: it is, rather, a desolate depôt, according to circumstances, either of manpower for mass production or of consumers of the material goods produced.

The "technological concept of life" is therefore nothing but a particular form of materialism, in as much as it offers a mathematical formula and utilitarian calculations as though they were the ultimate answer to the question of existence. Because of this, modern technological development, seemingly unaware of being lost in darkness, is showing uneasiness and anxiety. This is felt especially by those who engage in a feverish search for industrial methods ever more complicated, ever more hazardous.

A world guided in this way cannot be said to be lighted by that light nor animated by that life which the Word, the splendour of God's glory, by becoming man, has given to men.

III

AUTOMATION

Address to delegates attending a congress in Rome of the Christian Associations of Italian Workers, at the Vatican, June 7, 1957:

It is fitting that you should approach this uncharted terrain not merely as scientists and technicians but also as sociologists and Christians, since a mistaken approach to the question at issue might well have dangerous repercussions both in the material sphere and in that of moral and spiritual values. As you know, these spheres are inseparable in the life of the individual. . . .

If people are talking today with such emphasis about "automation", they obviously have something more extensive in mind—a force capable of transforming radically not only the economy but also the very life of man and his society. Some people have gone so far as to assert that with automation there is coming into being a world completely "made by man", and that today, for the first time, man, enlightened by the exact sciences, is taking the place of the Creator, as autonomous lord of the universe.

Of course we do not desire to lessen your enthusiasm for the study of automation's urgent problems when we say that these ought to be studied with greater objectivity, particularly by setting aside every false idea about man and the universe. It is said that more than 30,000 publications dealing with this subject have already appeared. And still we read again and again that scholars have not yet reached a satisfactory definition of automation.

Only the elements of the subject can be described: sets of

working procedures in the manufacture of a given product, or even the entire process of production with its manifold and numerous steps, are carried out in the manner of an automaton. Furthermore, to assure this automatic production, there are introduced into it complexes which are interconnected and operate automatically: hydraulic and electric "control" devices, optical and acoustical signal systems, mechanisms to watch over the quality and quantity of the product and to transmit orders, and electronic regulators to control a predetermined series of operations.

In this way not only human muscles but even human nerves and brains are rendered useless in the process of production. Some even arrive finally at the point of imagining or dreaming of a factory without any human beings. If the discovery of atomic energy is to be regarded as a great and important achievement, it must be realised that it is quite unusable without automation. Only automation, in fact, can confer upon manufacturing a sureness and precision to which direct human labour cannot attain but which is absolutely indispensable in the employment of atomic energy.

All this is true and inspires in the Christian, above all others, a grateful admiration for the greatness of God the Creator and of His works.

But that automation as such, as a new manner of organising the material forces of production, can of itself introduce a radical change into the life of man and society—they especially can assert this who, in agreement with Marxist principles, falsely attribute a fundamentally determining importance to the technical side of human life, and to the external aspects of the performance of work.

The present age, usually called the Age of Technology, is inclined to admit a similar conception of the future. However, man's development is always determined by the totality of his nature in the midst of society, and consequently by the manifold factors embraced in man's unity. Only under this aspect is the technical factor effective. . . . However great the

influence of automation becomes, it will remain limited by its very nature. It is one of the factors of the future, but not in itself a determining one nor a restrictive one.

Nevertheless, automation endows man with the power to become the demi-urge of a "man-made-world". Thanks to the methods of production inaugurated by it, man is, without doubt, able to create a reality corresponding very exactly to the plan that he has previously worked out, and in this respect it is a "man-made world".

The technical triumph of automation consists precisely in this, that it succeeds in making such a plan the "soul" that informs and directs an entire process of material production. For this reason there may be noted, in the process, controls, warnings, adjustments; and disturbances are discovered, just as in a living organism. And finally there is a flexibility and an adaptability proper to the process of production itself.

It is not surprising, then, that certain people see in the progress of the natural sciences a possibility, on the basis of the principle of automation, of ordering the very life of human society in accordance with a predetermined programme so as to cause it to be a "man-made world".

But for social reality and its stable ordering, statistical and mathematical programmes will not suffice, however much the social sciences are inclined nowadays to such a unilateral conception of their purpose. Social life requires further and principally other forms of knowledge—theology, philosophy and the sciences of man's spiritual life and of his history. . . .

Automation involves, above all, the danger of confusing technical productivity with economic productivity. What it offers that is new and fascinating is the possibility of maintaining a continuous, uninterrupted process of production in industrial plants.

Under this aspect it is clear that automation achieves a fantastic increase in the productive capacities. But will it, on the other hand, involve a true growth of productivity in the national economy? By this we mean a lasting and sure attain-

ment of conditions which will make possible the material and human well-being of every member of the population, and in which all those who contribute immediately to the national economy—with their labour, their property, their capital—will receive a return corresponding to their investment.

Further, such a state of economic production ought to be capable of giving an easy solution to social tensions.

Will the transition to automation open the way to such a state of affairs? Anyone who studies the conditions of the technical process must see that these demand an immense capital and especially funds available for long-term loans. It must not be forgotten that there will also be a need for an ever-increasing number of specialists capable of setting up the programmes for such a complicated system of production and of carefully superintending its execution. Finally, an assured consumers' market will be more indispensable than ever. . . .

We know that automation has not yet been properly tested as to its effects on genuine economic productivity on a national scale. Hence, the fact that automation came into being for the production of armaments, and still finds its best application in this field, goes to show only that its technical capacity to produce is incontestable. It might be added that it will be possible to consider the use of automation economically in most countries only when disarmament frees capital and when the development of technology, accelerated mainly by the armaments race, will no longer make obsolete tomorrow what was yesterday considered an advance.

Another important point regarding social life which must be carefully weighed is the technological unemployment which might well arise. . . . Some believe that this would be experienced for a short time only, because in the long run other possibilities of employment would open up with the growth of new industries, with the readaptation of the working force to other positions, with the lessening of the hours

of work without any corresponding loss of wages. This, they feel, would be accompanied by an increase of piecework and with a tendency to draw maximum profit, day and night, from extremely expensive plants.

It would seem that such means might in the long run overcome technological unemployment. To tell the truth, however, they would also tend to limit, to a great extent, the freedom of the worker. They would increase in certain situations the differences between the various categories of workers, and would render impossible the observance of Sunday in the bosom of a man's family—something that is already seriously threatened. It should also be asked whether these arrangements might not make automation a heavy burden on the economic productivity of the nation.

But even if these problems could be satisfactorily solved in the long run, the fact remains that increase in technological unemployment even for a brief period would represent in some countries a loss that could not be lightly incurred.

In this area it is not at all legitimate to adopt the false principle which in the past impelled certain statesmen to sacrifice an entire generation in view of the great advantages that would accrue to succeeding ones. . . .

More than ever the central problem is to harmonise the interests of employers and employees in order to make them conscious of their common share in a social economy that is developing the productive forces ever more harmoniously throughout the entire breadth and length of the nation, a social economy that is spreading in Europe and is available to the rest of the world. In such circumstances, only one word of advice is possible for the organised parties to the labour contract: it is better to bargain than to fight one another. This is the only conclusion they can adopt before their own consciences and the people at large.

Above all, once automation has strongly modified working conditions, the question of wages will require a new

approach. New criteria will have to be adopted to estimate the value of the paid worker, and new types of workers will have to be considered. These will present domestic problems for the trade unions and may even affect their present form, especially if it is borne in mind that in certain sectors of the national economy the working class will not in the future be notably affected by automation.

The large number of such questions, on the one hand, and the marvellous techniques of automation on the other—that is to say, this form of production that moves on without interruption according to a comprehensive plan—make many people think that the social problem of the age of automation cannot and ought not to be resolved except by the formula of Socialism, that is, by excluding the institution of private property at least in so far as this has been the basic norm for the well-ordered use of material goods.

We have already alluded to the Marxist influence here. More extensive planning will undoubtedly be necessary both in the national and the European economies. But this cannot and need not be identical with a directed planning that is more or less absolute. It cannot be, because the independence of the family and the freedom of the citizen are naturally bound up with a sound functioning of private property as a stabilising social institution. It need not be, if in men's intentions, as well as in their institutions, the bond of the common good makes itself felt ever more insistently and effectively in business firms, in the various fields of production, in the government and in parliament—that is to say, wherever decisions are made that affect man and the economy. . . .

It is said that automatic machinery will free the worker definitively from the monotony of labour, from the endless repetition of uniform motions; that the advance of mechanism will no longer impose upon him and his fellows the inexorable rhythm of toil. He will feel himself to be the master of what is going on, which he supervises and verifies with

responsibility and competence and which in case of need he has to repair.

However, the hardships connected with labour will undoubtedly overtake him in another form. There will be situations in which he will have to maintain his vigilance hour after hour, alone and with tensed nerves, over the wondrous functioning of automatic production. The Scriptural sentence, "*In the sweat of thy face shalt thou eat bread*", will not be done away with even in the new era of automation, but will remain true in different ways.

The worker will no longer be able to specialise in one field. He will have to be intellectually and professionally adaptable in order to comprehend the functioning and co-ordination of the most varied kinds of apparatus. In this way, judging from previous experience, the number of unskilled workers will gradually decrease, while the number of educated and fully trained workers will continue to grow in the same proportion. . . . This means, of course, that there will always be a need of more intellectual versatility, vocational training and confident readiness to assume responsibility. . . .

This educational process must be adapted with a sure touch to the needs of technical progress and must provide a sound professional theory and practice. But since it is a true education, it must embrace the whole man, because in the procedures of the modern economy the qualities of character in the worker possess a determining importance. . . . It is essential that his professional training, and before that his schooling, should have imparted to him a sufficient general culture.

We believe that a worker so trained will be able to resolve the problem of what to do with the added leisure that automation will give him. A man who has grasped thoroughly the religious, moral and professional meaning of work will likewise understand the meaning of free time and will be able to use it to advantage. He will also be saved from the

false notion that a man works in order to enjoy leisure. In reality a man has leisure—apart from the natural and honourable rest from toil which is needed to enable him to perfect his faculties and the better to fulfil his religious, social and domestic duties—in order to make him physically and mentally more competent in his work.

IV

SPACE

Pope Pius XII in his addresses on scientific topics of course dealt mainly with their spiritual and moral aspects. When the delegates to the Congress of the International Astronautical Federation—the Spacemen—went to the Papal summer residence at Castel Gandolfo in 1956, the Pope turned to a question exercising the minds of vast numbers of people—the lawfulness of trying to reach far beyond what the human imagination had previously thought possible—to make actual personal contact with heavenly bodies which before could only be reached by the eye.

September 21, 1956.

The Lord God, Who has placed an insatiable desire for knowledge in the heart of man had no intention of setting a limit to his efforts of conquest when He said: "*Subdue the earth.*" He has entrusted the whole of creation to these efforts, offering it to the human mind until it could penetrate the mysteries of creation, and thus understand ever more clearly and profoundly the infinite greatness of its Creator.

If until now man has felt himself to be, so to say, closed in on the earth, and has had to be content with fragmentary information which came to him out of the universe, it seems now that he is being offered the possibility of breaking this barrier and having access to new truths and new knowledge which God has spread in profusion throughout the world.

Motives of mere curiosity or adventure will never succeed in correctly directing efforts of such magnitude. The conscience must orientate itself in the face of the new situations

which attract the intellectual development of humanity. Man must closely examine his knowledge of himself and of God, so that he may the better take his true place in the world, and the better to judge the meaning of his actions.

This common effort by humanity towards a peaceful conquest of the universe should help to impress more firmly in men's consciences the sense of community and solidarity, so that they should all have a greater awareness of themselves as constituting the great family of God, of being the children of the same Father.

To penetrate this truth, there is as much need for respect for the truth, for subjection to reality, and for courage, as in scientific research. The most audacious explorations of space, if they are not accompanied by a more profound moral reflection and a more conscientious attitude of abnegation to the higher interests of humanity, will serve only to introduce a new fermenting agent of division.

We wish most sincerely that the present Congress may enable you to progress along a path that is still long and difficult, and we wish, above all, that the vastness of the spiritual discoveries that you will make in the process will be no less than the vastness of the scientific experience.

From an Address to the Papal Academy of Science on February 8, 1948, on "The Natural Laws and the Divine Government of the World":

Turn aside, for the moment, from the use of atomic energy in war, and confidently cherish the hope that it will on the contrary serve only to make safe the ways of peace. Here one must needs regard it as an investigation and a truly happy application of those laws of nature which govern the essence and intimate activity of matter. . . .

Law bespeaks order, and universal law bespeaks order in things both great and small. . . .

This tells us of the ordering Mind in the one Spirit that has created the universe, and on Whom "the heavens and the whole of Nature depend", an order which the tendencies and

energies of matter received with their being. Working together, these make a well-ordered world. Such is the wonderful system of natural laws which the human mind has discovered, thanks to untiring experimental research and deeper pondering. . . .

What is this system of laws but a faint and imperfect image of the great Divine plan conceived by the creative spirit of God as a law of this universe from all eternity? Then it was that, from the fathomless depths of His wisdom, He fashioned the heavens and the earth, and then His creative power made light shine over the dark chaos in which the universe was cradled. He left the impress of His creative hand on time and the centuries, giving movement and flight, and He bestowed life and activity on all things in their species and genus, even down to the imponderable atom. . . .

The scientist, when his research discloses to him that the universe is fashioned like a casting in the immeasurable forge of time and space, feels, as it were, the throb of this eternal wisdom. Not only are the starry heavens in their splendours composed of identical elements, but they obey, always and everywhere, in their inward and outward activity, the same fundamental cosmic laws. The atoms of iron under the impulse of the arc or the electric spark send forth thousands of well-defined rays. These are identical with those which the astrophysicists discover in the so-called flash-spectrum a few moments before the total eclipse of the sun. The same laws of gravitation and of the pressure of radiation determine the quantity of the mass for the formation of the solar bodies throughout the vast spaces of the universe, yes, even to the most distant nebulae. The same mysterious laws of the atom-nucleus regulate, through the composition and disintegration of the atom, the economy of energy in all the fixed stars.

We observe this absolute unity of design and of place in the organic world again, on a no less imposing scale, in living things. . . . We can see in living beings the same basic laws of assimilation, of change and of generation.

Does not all this strikingly reveal one general unifying idea splendidly realised in all their varied forms? Do we not see here, closed and absolutely fixed, one planned system of natural laws?...

This Divine government of the created universe, with its universal and particular lower orders, cannot fail to excite wonder and enthusiasm in the scientific investigator. For in his research he discovers and recognises the marks of the Creator's wisdom and of the Supreme Lawgiver of heaven and earth, Whose unseen hand pilots the natures of all things "across the mighty sea of being to those different harbours whither they are led by an instinct Divinely bestowed".

What, indeed, are these mighty laws of Nature if they are not a shadow and, in some way, a faint image of the depth and immensity of the Divine plan in the vast cathedral of the universe?

"The highest privilege of the scientist," wrote Keppler, "is to recognise the Spirit and to trace the thought of God." Certainly, the more deeply research workers and learned men go in their study of the wonders of Nature, the more readily they recognise their own insufficiency either to penetrate or to exhaust the riches of God's structural plan and of the norms and laws of its government. Listen again to those beautiful words of the great Newton, who so shrewdly said: "I do not know how I appear to the world, but I see myself as a child playing by the seaside who is glad because every now and again he finds a pebble smoother than the rest or a shell more fascinating, while the mighty ocean of truth rolls unexplored before him".

Following newer and wider paths, mankind is marching on ceaselessly towards deeper knowledge of the explored and unexplored laws of the universe. Man thirsts for truth and presses forward in search of it. Yet even thousands of years hence, human knowledge of the internal laws and dynamic forces of matter, of the origin and development of the world and, still more, of the design and Divine impulse that

penetrates, moves and directs everything, will for ever remain an imperfect and faint participation of the Divine idea. . . .

Happy indeed are the learned if, making their way across the vast spaces of heaven and earth, they know how to read the great book of Nature and to listen to its message. It is a message that traces the Divine footprints in creation and in its history. These footprints of God and the letters written by His hand cannot be blotted out. No human hand can remove them. These footprints and letters are none other than the facts which reveal to every man the work of God. . . .

One of the inscriptions adorning the tomb of the great astronomer Angelo Secchi contained these words: "*A coeli conspectu ad Deum via brevis*"—From the contemplation of the heavens, short is the way to God.

The Divine wisdom of which we have spoken is an infinite reality. This is the Wisdom that knows and measures each smallest atom, with all its energies, assigning to each its place in the compact structure of the created world. This is the Sovereign Wisdom Whose glory penetrates the whole universe and is seen in all its splendour in the firmament of heaven.

V

ASTRONOMY

Pope Pius XII's interest in the stars may be dated back to the time when he was a boy serving at the altar in the Chiesa Nuova. There he was a member of a small circle of boys who came under the influence of a distinguished priest-astronomer, Fr. Lais, who occasionally took them to look at the stars through his telescope.

Then, when he had become Pope, he had close at hand—first in the Vatican Gardens, later at Castel Gandolfo—the Vatican Observatory, which in 1956 completed a great map of the heavens (copies of which were sent to 100 observatories in various countries) and is now making a special study of the Milky Way.

In May, 1957, His Holiness spoke to astronomers who had met in Rome for discussions sponsored by the Papal Academy of Science.

Astronomy, with other physical sciences whose wonderful development is astounding our age, is now passing through a period of the most prolific investigation and discovery. In this gathering of distinguished scholars and tireless explorers into the marvels of creation, we feel an intense desire to sing again the song the Lord places on the lips of all who receive from Him the gift of life, intelligence and love: "*The heavens tell the glory of God, and the firmament proclaims the work of His hands.*"

You intend to begin with a study of the exterior galaxies and then go on to a detailed discussion of the system of the

Milky Way. In the problem you are considering, the first elements of a solution were found in the exterior galaxies, though very recently a great deal has been learned about our own galaxy. Thus, Dutch astronomers have succeeded in localising the arms of the spiral, thanks to the observation of the radio-electric waves released by the hydrogen within it. The stars of our system are also much less distant than those of the exterior galaxies. The astronomer is able to study them more easily and is working harder to determine their brightness, their spectra, their movements and their distribution in space.

A great part of this knowledge can be acquired only with the help of the most powerful means at your disposal. For example, the study of globular masses, so full of information about the populations of Type II, has profited by the functions of the reflector of 5 m. from Mount Palomar. All the same, excellent work can be done with more modest instruments, particularly in the study of variable stars, to which, we are happy to remark, the Vatican Observatory has made valuable contributions.

With regard to the constellation of Cephus, a precious source of information about the problem of stellar populations, we are still awaiting a more exact estimate of their number in the different parts of the galaxy, as well as of their spectra, their movements and the technique of their changes.

As for the flashing stars, those astonishing luminaries which are seen suddenly growing bigger, sparkling intensely for a more or less short time, and then returning to their original brilliance, undoubtedly someone will discover something new about them and will succeed in explaining better their behaviour and their distribution. . . .

The variation of age which you attach to the different types also implies a significance of the highest interest. While the stars of population II number about five thousand million years—that is, almost the age of the universe itself—population I seems at the most some tens of million years old.

It is natural that the blue super-giants, which constantly release a considerable amount of energy in the form of heat and light, should pay for this prodigality by the relatively rapid exhaustion of their reserves, while ancient stars like the sun are more sparing of their resources, although as yet the amount of energy continually emitted by the sun appears to be enormous.

You will perhaps succeed in discovering stars still younger than those now known, or even—who knows?—to see the generation of stars. . . .

Tirelessly to seek exact facts, to elaborate theories in order to explain them, to verify theory by new observations, to correct theory when necessary, to replace theory by another that is more perfect, taking account of acquired data—such is the unceasing work of the astronomer, work that seems gigantic even to those outside this field. . . .

But, then, even though he holds in his hand the keys that will open doors to him, the astronomer's task will still be far from ended, not only because the evolution of a stellar world unceasingly renews the object of his interest but also because the truth that limits his zeal in reality fulfils a plan superior to that of scientific research. . . . The astronomer, like all other scholars, like the engineer grappling with modern applications of electronics or nuclear energy, and like the humblest of intellectual or manual workers, seeks a truth that far surpasses that of mathematical calculus, general laws of physics, or material quantities to measure, move and dominate. What would the immensity of the universe be—its splendour, its organisation—without the Intelligence that contemplation reveals in it, and which sees the universe as a reflection of itself? Is not what man reads in the stars the symbol of his own greatness, but a symbol that also invites him to mount higher, to seek elsewhere the meaning of his existence?

Modern scientific thought is not in the habit of shrinking back from any problem, and that is right as long as it remains in its own order. But, since the moral universe transcends the

physical world, every acquisition of science is established on a plane lower than the absolute ends of the personal destiny of man and the bonds that unite him to God. Scientific truth becomes a snare the moment it believes itself sufficient to explain everything without connecting it with other truths, above all the subsisting Truth, which is a living and creative Being.

The work of the scholar, however disinterested and courageous, loses its highest fulfilment if he ceases to look beyond purely intellectual goals to those that his conscience sets before him—the decisive choice between good and evil, the serious direction of his life towards the achievement of spiritual values, of justice and charity, of that charity, above all, that is not mere philanthropy or a mere feeling of human solidarity, but which proceeds from a Divine source, the Revelation of Jesus Christ.

Happy is the man who can read in the stars the message they contain, a message of power commensurate with Him Who has written it, worthy of rewarding the seeker for his tenacity and skill but also inviting him to recognise the One Who gives truth and life, and makes His dwelling in the hearts of those who adore Him and love Him.

VI

TELEVISION

Pope Pius XII was a personal friend of Marconi. When he was Papal Secretary of State His Holiness visited the inventor's radio yacht "Elettra" to go over the apparatus aboard, and went all the way there again to baptise Marconi's daughter. After he had become Pope he gave the child her first Holy Communion and confirmed her.

After preliminary tests in the Vatican, Pope Pius XII gave his first telecast when he delivered his Easter message in 1949. Five years later, on New Year's Day, he sent an exhortation about television to the Archbishops and Bishops of Italy.

The rapid progress television has already made in many countries draws our attention more and more to this marvellous instrument which science and technology offer to mankind. For it will have a profound influence for good or evil upon public life. . . . It puts before the public a whole new series of delicate and urgent problems of conscience.

Let us fully acknowledge, Venerable Brothers, the worth of this splendid scientific conquest, for it is another manifestation of the admirable greatness of God, "*which He reveals to man in order to be honoured in His wondrous works*". So television too calls forth our gratitude, a duty which the Church never tires of stressing to her children every day in the Holy Sacrifice of the Mass, telling them: "*It is really worthy and just, right and salutary, always and everywhere to give thanks to God*" for His gifts. . . .

In recent times the cinema, sport, not to mention the dire necessities of daily work, have increasingly tended to keep members of the family away from home, and thus the natural flowering of domestic life has been hindered. We must be glad, then, that television contributes in effect to re-establishing the balance by providing the whole family with an opportunity for honest diversion together, away from the dangers of bad company and places.

Nor may we be indifferent to the benefits which television can bring in social matters, in relation to culture, to popular education, to teaching in schools, in the international life of people, for it will certainly help them to a greater mutual knowledge and understanding and promote more cordial feelings and better co-operation.

Nevertheless, it is the part which television will not fail to play in spreading the Gospel message that we wish to dwell upon especially. In this respect consoling results that have accompanied the industry of Catholics in countries which have had television for some time are known to us.

Who can foresee the nature and magnitude of the new fields opened to the Catholic apostolate when television stations established all over the world will be able to bring into still closer view the throbbing life of the Church? It is our earnest hope that the spiritual links which bind the great Christian family will then be drawn still tighter, and that the use of this marvellous instrument to spread the light of the Gospel in the minds of men will be followed by a greater knowledge, a deeper understanding and a wider extension of the reign of God upon earth.

Such considerations, however, should not make one forget another aspect of this delicate and important question. . . . The theatre and cinema are limited to those who go of their own free choice, whereas television aims especially at family groups—persons of every age, both sexes, different education and moral training.

Like the radio, it can enter at any time, any home and any

place, bringing not only sounds and words but the detailed vividness and action of pictures, which makes it more capable of moving the emotions, especially of young people. Moreover, television programmes are largely made up of films and stage productions, too few of which, as experience has shown, can fully satisfy the standards of Christian and natural moral law. Finally, it should be noted that television's most eager and rapt devotees are children and adolescents who, because of their youth, are more apt to feel its fascination and, consciously or unconsciously, translate into real life the phantasms they have absorbed from the life-like pictures on the screen. . . .

When we think of the incalculable worth of the family, the very cell of society, and reflect that the physical and spiritual development of the child—the precious hope of the Church and the nation—must be started and carried out in the home, we cannot fail to proclaim to all who have any position of responsibility in television that their duties and responsibilities are most grave before God and before society. . . .

Constantly before our mind is the painful spectacle of the power of films for evil and moral ruin. How, then, can we not be horrified at the thought that this poisoned atmosphere of materialism, frivolity and pleasure-seeking which is found too often in so many theatres can, through television, be brought into the very sanctuary of the home? Truly one cannot imagine anything more fatal to the spiritual health of a country than to perform in front of so many innocent souls—even within the family circle—those lurid scenes of forbidden pleasure, passion and evil which can undermine a formation of purity, goodness and healthy personal and social upbringing, and bring it to lasting ruin. . . .

Here especially one sees the baselessness of the pretended rights to the absolute freedom of art, or of appealing to the pretext of freedom of information and thought, because here, higher values are at stake which must be safeguarded. Those who offend against these values cannot escape the penalties

threatened by the Divine Saviour: "*Woe to the world because of scandals . . . woe to that man by whom scandals cometh.*"

When there are abuses and evils, it is not enough for Catholics to remain content with merely deploring them. These abuses must be brought to the attention of the public authorities in precise and documented particulars. Indeed, it must be admitted that one of the reasons—less noticed, perhaps, but nonetheless real—for the spread of so much immorality is not the lack of regulations but the lack of reaction or weak reaction of good people who have not known how to make timely denunciation of violations against the public laws of morality.

However, your efforts would be still far from fully satisfying our desires and our hopes if they were restricted simply to setting up safeguards against evil and did not result instead in a vigorous accomplishment of good. The goal we wish to point out to you is that television should not only be morally irreproachable but may also become an instrument of Christian education.

Part Four

Letters for Laymen

I

WEALTH AND POVERTY

As well as addressing messages to Bishops, priests and groups of laity, the Pope occasionally wrote a letter personally to a layman expounding the Church's teaching on current affairs. Such letters are included in this part of the book, together with the Holy Father's addresses of guidance to different classes of the community.

Letter to M. Charles Flory, president of the Catholic Social Week, for the conferences on the increase of wealth and destitution and the distribution of national income, July 5, 1952:

A fairer distribution of wealth is and remains part of the programme of the social doctrine of the Church. We are not proposing anything new. Our immediate predecessor, continuing the teaching of Leo XIII, wrote in 1931: "Each one must receive his due share, and the distribution of created goods must be brought into conformity with the demands of the common good or social justice. For every sincere observer is conscious that, because of the vast difference between the few who hold excessive wealth and the many who live in destitution, the distribution of wealth is today greatly defective." And Pius XI urged the responsible authorities to "make every effort" to ensure that the material goods so abundantly produced in our age of industrialism are more equitably distributed.

We are indeed pleased to acknowledge that for several decades, thanks to persevering effort and progress in social legislation, the disparity in social conditions has in general

been greatly reduced, at times to a notable degree. But in consequence of the war this problem has become more acute. It now exists on a world scale, where the contrast is still striking and is aggravated by the new desires which a more lively appreciation of the inequality of conditions between peoples of different countries, between classes and even between people of the same class, awakens in the heart of the masses.

Indeed, we have ourselves deplored on several occasions recently the intolerable increase in expenditure on articles of luxury, as well as in superfluous and unreasonable expenditure which contrasts harshly with the destitution of vast numbers from among the working classes of town and country or from among the crowd of ordinary people who are styled "economically weak". . . .

When dealing with this subject of wealth and destitution, can we fail to have before our eyes the enduring lessons of the Scriptures, addressed to the possessors of worldly goods who are so easily tempted to find their delight in their possessions and to abuse them? The Gospel everywhere urges detachment as a condition of salvation. . . . What, then, shall be said of those wealthy oppressors upon whom St. James pours out his solemn denunciation: "*You have kept back the pay of the workmen who reaped your lands, and it is there to cry out against you: the Lord of hosts has listened to their complaint.*" . . .

To be really genuine, charity must always keep in mind the establishment of justice, and not be satisfied with lessening the disorder and shortcomings of an order of things that is unjust.

The purpose of the economic and social organism to which reference must here be made is to procure for its members and their families all the goods that the resources of nature and industry, as well as a social organisation of economic life, have the means of obtaining for them. The encyclical "Quadragesimo Anno" is specific: "These goods should be suffi-

ently plentiful to supply what is necessary for an honest livelihood and to raise men to that degree of comfort which, provided prudent use be made of it, is no obstacle to the practice of virtue but, on the contrary, makes its exercise very much easier."

But if it is true that to fulfil this obligation the surest and most natural means is to bring about an increase of available goods by a healthy development in production, it is necessary at the same time, whilst pursuing this end, to take care that the fruits of everyone's labours are justly rewarded. "If such a just distribution of goods were not brought about, or but imperfectly so, the real end of national economy would not be attained; since, despite the rich plenty of available goods, the people, having no share in it, would not be rich but poor."*

This basic distribution is realised primarily and normally by virtue of the continuous economic and social processes we have just mentioned; and for a vast number of men it is the sources of the wages they receive as the recompense of their labour. But it must not be overlooked that, from the point of view of the national economy, these wages are in effect the employed person's income. Employers and employed are here co-operating in the same work. Both are called to live on the net and gross profit of the economy, and under this aspect their mutual relationship in no way places the one at the service of the other. We have said: "The receiving of a salary is a prerogative of the personal dignity of anyone who, in one form or another . . . lends his productive aid to the output of the national economy."

However, for all "to eat at the same table", so to speak, it is clearly right, whilst taking into account differences of office and responsibility, that each one's share should match the dignity common to man; that, in particular, it should allow a greater number to arrive at that state of independence

* Pope Pius XII, June 1, 1941.

and security which results from private ownership, and to share with their families in the spiritual and cultural benefits to which earthly possessions are intended to lead.

Moreover, if owners and workers have a common interest in the healthy prosperity of the national economy, why should it be not lawful to give the workers a just share of responsibility in the establishment and development of that economy? . . .

One cannot meet the needs of social life by allowing free play to blind economic forces. The matter must be considered at the level of the national economy since it is at that level that a clear view is gained of the end to be aimed at in the service of the common temporal good. But whoever follows this line of reasoning is led to ask himself what are the normal, yet restricted, duties of the State.

In the first place, the duty of increasing production and proportioning it wisely according to the need and dignity of man immediately poses the question of the direction of economy with respect to production. The public authority, without substituting its oppressive might for the lawful autonomy of private initiative, undeniably plays a rôle of co-ordination, which is all the more necessary because of the confusion that exists in prevailing conditions, especially in social conditions.

In particular, without its help, an over-all policy favourable to the active co-operation of all and the increase in production of business enterprises, which are the direct source of national income, cannot be established. Then, when there is so much wealth lying dormant or lost through waste, but which, if put into circulation, could help by prudent and profitable use towards the wellbeing of innumerable families, is it not true that timely aid in restoring confidence, in stimulating credit, in discouraging selfishness and thus favouring a better balance of economic life, makes for the common good?

Now it is also the peculiar function of the State to take

care lest the very poor suffer unjustly. . . . Leo XIII observed: "For the rich, their wealth is a shield, and they stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon and chiefly depend upon the assistance of the State." . . .

Turning aside alike from the errors of liberalism and "stateism", the Church urges you to pursue your researches along the lines she has often traced out. We ourself declared recently: "The overwhelming evil of the social order is that it is neither soundly Christian nor truly human, but merely technical and economic, and that it is in no way established upon what is its real basis and the solid foundation of its unity, that is to say, upon that title of human beings which we possess in common from our nature and of sons of God by the grace of Divine adoption"

Apostolic Exhortation to the Priests of the World, September 25, 1950:

. . . There are some who become fearful and hesitant when faced with the wickedness of Communism, which aims to rob the faith from those very people to whom it promises material prosperity. . . . Others show themselves no less timid and hesitant in the face of that economic system which is known as Capitalism. The Church has not failed to denounce the grave consequences that can follow from it.

The Church has not only called attention to the wrong use of capital and of the right to property promoted and defended by this system, but has insisted just as much that capital and private property must be a means of production for the benefit of the whole of society and of sustaining and defending the freedom and dignity of the human person.

The errors inherent in both economic systems should convince everybody, priests in particular, that they ought to uphold faithfully the social teaching of the Church, to spread the knowledge of it and to show how it can be applied in practice. This teaching is the only remedy for the evils we

have denounced, evils, unhappily, so widespread. This teaching shows the unity and perfection of the demands of justice and the duties of charity, and promotes a social order which does not serve to oppress individuals and isolate them in blind selfishness but brings everybody together in harmony and in the bonds of close brotherhood.

The priest, following the example of his Divine Master, must go out to meet the poor, the working class, and all those who are in trouble and misery. Among these latter are many of the middle class and some of his brother-priests.

Nor must he overlook those who, although possessed of worldly goods, are often the poorest in spirit and have need of being called to spiritual renewal.

II

THE WORKER

Probably no documents are better known among the most responsible trade union leaders, Catholic and non-Catholic, and especially the policy-makers among them, than an encyclical letter written by Pope Leo XIII in 1891, and another written in 1931 by Pope Pius XI. Many a Catholic union leader—statesmen and politicians, too—keeps copies of them within hand's reach for reference; many can quote long passages from them by heart.

The first letter (since encyclicals are always identified officially by their first two or three words) is known as "Rerum Novarum", and the second "Quadragesimo Anno" (since Pope Pius XI wrote it on the occasion of the 40th anniversary of the appearance of Pope Leo's encyclical). Both Pope Pius XI and Pope Pius XII often described the first letter as the worker's "Magna Carta".

On May 1, 1955, for the tenth anniversary of the Catholic Associations of Italian Workers, 150,000 workers gathered in St. Peter's Square to listen to an address by the Holy Father. It was then that His Holiness announced his decision to institute the new liturgical feast of St. Joseph the Worker, to be celebrated each year on May Day.

Two years earlier, on Ascension Day, May 14, 1953, the Holy Father had addressed thousands of workers in St. Peter's.

Beloved sons, today the Church recalls the Ascension of Christ into Heaven. Since the morning of Easter the Sacred Liturgy has resounded with one grand melody and joyful

harmony, in which *Alleluia* has always been the dominant note, echoed in every Christian soul and in every choir of the faithful.

If today that song of joy and praise is still sung, it is not without a certain note of suppressed sadness. Jesus has left His disciples and ascended into Heaven; He will send down the Holy Ghost; meanwhile He Himself no longer is seen in their midst. Now, as the Apostles continued to gaze upon Jesus as He was lifted up and then hidden behind the cloud, behold there appeared two angels clothed in white garments, who said to them: "*Men of Galilee, why do you stand looking up to Heaven?*" Thus did they bid the Apostles not to keep gazing upwards to no purpose, for now it is the earth that awaits them, where there is the path that will lead them to their goal, where lies the vineyard to be cultivated by them, where also is the battlefield whereon they must wage their peaceful warfare. Yes, one day they will see Jesus coming again from Heaven in great power and majesty.

The sound of these words brings to mind another question which you have heard asked who knows how many times, in quite the opposite sense: "Why do you men stand looking up to Heaven? There is no Heaven; it would therefore be useless to hope to arrive there. There is no God; the soul is not immortal. Look, then, rather upon the earth with its problems. Occupy yourselves with trying to find solutions for them here below. Do not look up to Heaven; and if anyone wishes to have paradise, let him strive in every way possible to make it for himself in this life"....

"You men, do not look up to Heaven; think only of things of earth." This saying, which has moved and continues to move people of the most varied social conditions, has been for many decades, and still is today, the most dangerous and deadly weapon of assault upon the souls of so many workers, who are playing a principal part in the drama of the modern world. Today many of them have forgotten about Heaven. They persist in busying themselves only with things of earth,

clamouring for the earth to be transformed into a paradise, where nothing will be lacking, where the human heart will enjoy freedom from anxiety and have filled the void which torments it.

In point of fact, however, this paradise has seemed always less and less attainable upon earth. On the one hand, men who possess all the comforts of wealth have not, for all that, acquired the happiness which they so eagerly desire, and are very often without even the least quiet and peace. On the other hand, those who live without God, ready perhaps only to blaspheme and curse Him, and not having the supreme comfort that supernatural faith alone can give, however painful the trial, groan in a torment of unrest and revolt.

Beloved sons, most dearly beloved workers, this very day of this year has been very suitably chosen for the customary commemoration of "*Rerum Novarum*". It is noteworthy that the thoughts inspired by today's great festival are the same, in some measure, as the teaching contained in the memorable encyclical of the Sovereign Pontiff Leo XIII, of sacred memory, for they express the basic thought of the Church on the labour question.

But—perhaps someone will ask—did not he direct the attention of every believing person, of every upright man, not precisely towards Heaven but rather towards the present life, towards the sad condition of the wage-earner of that time, in the midst of industrialism still very disorganised and uncontrolled? Has he not pleaded powerfully, in the name of Christ, for reform, for the bettering of earthly conditions and institutions? Did he not utter to the owners of the means of production and the heads of business enterprises that reproof worth repeating even today, that "Neither Divine nor human laws allow one to oppress, for one's own gain, the needy and unfortunate, or to trade on the misery of another"? Did not that most wise Pontiff show precisely how the true Christian life was linked with the right order of this world when, making words of St. Thomas Aquinas his own, he confirmed

in "Rerum Novarum" that the use of earthly goods "is necessary for the exercise of virtue", and therefore for the leading on earth of a Christian life worthy of man?

Yes, that is so. While Leo XIII sent forth his cry of truth and justice regarding the labour question, he wanted men, and particularly the workers, to remain with both feet on the ground. Here below they were bound, as Christians, to take an interest in right order. However, man, whom God created and saved, cannot keep his two feet on the ground without keeping his eyes raised towards God, towards the real end of human life, namely, union with God in Heaven, where alone all order and all justice will definitely be achieved. Therefore, those men who, in thought or deed, give themselves completely to this world, or who even deny the existence of the heavenly home, have no solid foundation even in this world, even though they may seem to have one or may themselves boast of their alleged realism.

A true human order cannot be perfect nor brought to perfection here below unless it be directed towards the hereafter. This is one of the essential ideas of "Rerum Novarum". "It is not possible", the encyclical says, "to understand and appreciate properly the things of earth if the mind be not lifted to the contemplation of another life, namely, the eternal life, without which the true notion of moral good is necessarily lost sight of and, what is of first importance, the universe becomes an inexplicable mystery."

Certain Catholics, when advocating a new social order, are mistaken when they say that social reform must come first of all and that afterwards care will be taken of the religious and moral life of the individual and society. The first cannot in fact be separated from the second, because this world cannot be disjoined from the other, nor can man, who is a living whole, be split into two parts. Leo XIII, that great champion of the Christian worker, has very clearly pointed out to him that the way he must tread is that of a genuine Christianity. . . .

Today . . . care is taken to promote human relationship in

production, even though not always for very noble motives and by methods that are more theoretical than practical. Yet here again errors would have been avoided if the wise guidance of Leo XIII and of the Church had been followed and the worker had been taken for what he really is—a brother of Christ and co-heir to Heaven. It is painful, therefore, to note today how certain Catholics are unwilling to find a place in their enterprises for the wondrous wealth of Christian humanism, and how they substitute for it a colourless form of humanism empty of all Christian faith. By so doing they exchange riches for poverty and the real thing for the substitute.

III

PEACE IN INDUSTRY

Broadcast to thousands of workers assembled in Madrid and other centres to consecrate themselves to Christ the Redeemer and to demonstrate their loyalty and devotion to the Vicar of Christ, March 11, 1951:

You are surely awaiting a few words from us to tell you what the Church can offer you for the security of your lives and the fulfilment of your fairest hopes. We would speak to you with fatherly affection. Here, then, are three points we wish to stress:

1. Nobody can charge the Church with indifference regarding working class problems and social questions, nor can they say that we have not given to these questions the importance they deserve. For the past sixty years few questions have caused the Church more anxiety than these, ever since our great predecessor Leo XIII, with his encyclical letter "Rerum Novarum", placed in the hands of workers the Magna Carta of their rights.

The Church is and always has been fully aware of her own responsibility. The social problem cannot be solved without the Church. Yet the Church cannot solve it by herself. She needs co-operation from the intellectual, economic and technical ability of those holding public authority.

On her part she has offered far-reaching and carefully considered schemes to provide religious and moral foundations for any social system. Social laws in different countries are in the main mostly adaptations of principles already established by the Church. Moreover, do not forget that all that is good and just in other organisations is also to be found

in Catholic sociology. Thus, when those organisations propose a goal to the workers and the Church rejects it, it is always because the goal proposed is a delusive one and is in conflict with truth, human dignity, social justice and the true welfare of every citizen.

2. The Church, in her two thousand years of life, has been compelled to live among social structures of great variety, beginning with that oldest society where slavery existed, and now in the modern economic system known now by the terms capitalism and proletarianism.

The Church has never preached social revolution; but everywhere and always, ever since St. Paul wrote his epistle to Philemon down to the social teaching of the Popes in the 19th and 20th centuries, she has steadily striven for this aim, namely, that man himself should be given more consideration than economic or technical gain, and that all those who work as they can may be able to lead a Christian life and one worthy of a human being.

For this reason the Church upholds the right to private ownership, and she looks upon this right as fundamental and inviolable.

Nevertheless, she insists too upon the necessity of a fairer distribution of property, and she denounces anything that is opposed to man's nature in any social system in which there is a small group of privileged, very wealthy people side by side with a very large impoverished population.

There will always be economic differences. Yet all those in a position of authority should aim at bringing about a situation in which all people who do their best may not find merely a livelihood but the means of saving.

Many circumstances could contribute to a wider distribution of property. The chief factor, however, will always be a just wage. You know well, dear children, that both a fair wage and a better distribution of natural wealth are among the most pressing demands in the Church's social scheme.

She approves and encourages anything that, in so far as

present conditions allow, tends to bring into the contract of work the characteristics of a social contract for the betterment of the general condition of working men.

The Church likewise encourages everything that helps to make intercourse between employers and employed more human, more Christian, more conducive to mutual trust.

Class warfare can never be a social aim. Discussions between employers and employed must aim chiefly at friendly and orderly co-operation.

3. But only those who live their faith and fulfil their duty with a Christlike spirit can carry out such a work.

To find a solution for social conflict has never been easy. Now the unspeakable calamities of the present century have made it painfully difficult. Reconciliation between classes, willingness for mutual sacrifice and respect, simplicity of life, the avoidance of all extravagance, so damaging to the present economic situation—all this, and much else, can be attained only through God's Providence and grace.

Therefore, be men of prayer. Raise up your hands to God in order that through His mercy, and in spite of all difficulties, this formidable task may be accomplished.

On this occasion we cannot fail to say a few words of fatherly praise for the organisations you have established and continue to establish in great numbers in order to train young workers to become both competent specialised workmen and convinced Christians. You could do nothing better. In the splendour and prosperity of that work we see promise for the future.

Christian faith is often accused of offering comfort to men struggling for existence by holding out hope for a life to come. The Church, they say, does not know how to help men with their earthly life. Nothing could be more untrue. You have only to look back upon the glorious past of your dear Spain. Who has striven more eagerly than the Church to make home and social life happy and peaceful in your country?

As for solving the present social question, nobody has offered a programme better than that contained in the teaching of the Church. It is safe, strong and practical, and has not been bettered.

So the Church has all the more right to exhort and comfort everybody, and to remind men that the true meaning of earthly life lies beyond, in the life eternal. The more you dwell upon this truth the more you will feel inclined to work together in solving the social problem as it should be solved.

It will always be true to say that the most valuable contribution which the Church can offer to this end is a man firmly anchored to his belief in Christ and in eternal life, and who, strong in that faith, tries to perform the tasks of daily life. . . .

May God bless you, beloved children, and may He also bless your country and your leaders, just as we bless you all with all the love of a father for his children.

Address to members of the administrative council of the International Labour Organisation, Castel Gandolfo, November 20, 1954:

Christian movements have adhered wholeheartedly to the International Labour Organisation and consider it an honour to take part in its deliberations. They hope that their social objectives will thereby be reached more quickly and more surely.

Their objectives include first of all the establishment of living conditions which safeguard the inalienable rights of man as they are contained in the natural law or formulated in positive law.

But law by itself is only a cold standard, a barrier that prevents deviations. The essential factor is the spirit that moves its defenders, the impetus to carry on beyond present perspectives, which are undoubtedly better than those of the past but still obscure on many points and always burdened with the uncertainty of human weakness.

If men are to strive with ardour to build a temporal city

where private initiative may flourish without fear, where—with full respect to persons—each man's aptitudes and resources may flower and where everyone may adhere with all his heart to the higher moral and religious principles, they must believe in spiritual values and firmly rely upon their triumph over the forces of dissolution and discord.

What is at stake is not only the interests of the working class and its accession to the full exercise of its responsibilities but the future of human society as a whole. The labour movement cannot rest content with material success, with a more perfect system of guarantees and assurances or with a greater measure of influence upon the economic system. It cannot visualise its future in terms of opposition to other social classes or of the excessive ascendancy of the State over the individual.

The goal it pursues must be sought on the very plane on which the Organisation places it, that is to say, on the plane of universality—as is proposed in the encyclical “Quadragesimo Anno”—in a social order where material prosperity is the result of the sincere collaboration of all for the welfare of all and serves as a support for the higher values of culture and, above all, for the indissoluble union of minds and hearts. . . .

Address to 30,000 delegates of the Young Christian Workers in Rome, September 25, 1957:

. . . You wish to live an intense, authentically Christian life, not only in the secret depths of your conscience but also openly—in your families, in the neighbourhood, in the factory, the workshop or the office, thus showing that you belong fully to Christ and to the Church. Your strong organisation, your method, which the well-known formula summarises as “See, Judge, Act,” your activities on the local, regional, national and international levels—all these enable you to contribute to the extension of God's Kingdom in modern

society and to permeate that society with the teachings of Christianity in all their vigour and originality. . . .

You see all around you masses of men struggling amidst insurmountable material difficulties, hunger, destitution, ignorance; some who forget even their dignity, lose their ideals, content themselves with vulgar satisfactions. Then false prophets insinuate their way into these depressed groups, sowing the seeds of hate and rebellion, deluding them with deceptive promises. On the pretext that the world's natural resources will not suffice to feed a growing human population, attempts are made even upon the dignity of marriage and of the family.

In what way does the Y.C.W. strive to remedy these evils? It affirms, with all the ardour of youth, its faith in the spiritual riches of mankind, in its earthly and supernatural vocation, and at once applies itself to bring that vocation to fulfilment. . . .

Those economic and social problems which arise from the increase of world population, from the inequalities of the distribution of natural resources, from the insufficient development of certain regions, cause some people to feel misgiving and pessimism. The young, on the contrary, are convinced that these problems can and must be solved through the co-operation of all men of good will.

If one is resolved to examine these problems frankly, to study seriously the relevant data, and to follow the commands of the Christian conscience, then no situation, no matter how grave it may appear, will continue for long its disastrous effects. . . .

People sometimes imagine, quite wrongly, that young Christians regard the world's future with suspicion, that they are saddened and discouraged when faced by scientific and technical advances which might become a hindrance and obstacle to their faith; that, in a word, they are weak and powerless in the presence of poverty, social injustice and all those forms of oppression that exist in contemporary society,

resigning themselves passively to accept a fate which overwhelms them.

The Young Christian Workers have clearly and victoriously proven to you, beloved sons and daughters, how false all that really is. Because you are Catholics, you are much stronger than others, and you have the unfailing assurance of final triumph.

You refuse to use the means of violence and deceit and all those methods which, instead of respecting the rights of man, diminish or even suppress them. Your strength is supernatural. It comes to you from God. It is given to you, every instant, by the Holy Spirit, Who inspires you and bestows upon your most humble acts incalculable spiritual value. . . .

The Young Christian Workers tackle the problem of working life at what is perhaps its most delicate point, that is, at the moment when it first presents itself to the young man and the young woman. Leaving school to go to work, they are usually proud to play in their turn an active rôle in society, and they are full of confidence in themselves. Very soon, however, cruel disillusionment fastens upon them. Too often they run up against difficult living conditions. They meet with misunderstanding, harshness, bad example. Slowly they absorb the poison of materialistic teaching, of attitudes warped by class warfare and hatred. Thus they rapidly lose—sometimes for ever—their freshness, their joy, their most lawful aspirations. Soon they become bitter, and rebel.

This is the disaster that the Young Christian Workers wish absolutely to avert. It is for this reason that they work to restore in all its nobility the Christian idea of work, of its dignity and its holiness. You like to think of the actions of the worker as the personal acts of a son of God and brother of Jesus Christ, as a freely willed effort by both mind and body towards the service of God and of the human community. . . .

Your surveys have already revealed to you and continue to show each day the sufferings undergone by workers in the various continents—the problems of employment of young

people just leaving school, and the dangers of prolonged idleness; problems of unemployment, lodging, travelling and recreation; above all, the problem of the very conditions of their daily work, and the perils to which their health and morals are exposed.

In order that the Young Christian Workers in more favoured countries may be able to intervene actively, to stretch out a brotherly hand to their companions in their difficulties, to save them from disaster and lead them towards a more promising future, it is important to multiply contacts of all kinds, by correspondence, information bulletins, and above all by personal relations. . . .

The fellowship which now brings you all together has transformed and elevated your lives, just as the ray of sunlight passing through stained glass makes it flame with a thousand fires. You will not, then, refuse to take part in the great effort required to better the situation of young workers of all races and all nations. . . .

Today more than ever the Church has need of young workers who will valiantly, in joy and in sorrow, in success and setbacks, build up a world such as God wills it to be—a brotherly society in which the suffering of the humblest will be shared and relieved by all. . . .

You know well that there is no victory without a struggle. And conquests in the spiritual order demand, even more than other conquests, renunciation, abnegation, forgetfulness of self in favour of the cause one seeks to serve. You are not engaged in a temporal combat, merely to obtain new advantages of an economic or social nature; rather, you aim above all at the conquest of souls.

It is in the souls of your brothers who do not yet know Christ, or do not serve Him faithfully, that the decisive battle takes place. It is your duty to make the Saviour known, to make His law permeate all the sectors of private and public life. . . .

Millions of young people are still prisoners in the bonds worse than those of death—the bonds of destitution, error, moral corruption. Do not be content merely to weep over them. Christ is in you with His strength, which drives back the enemy. Go boldly, then, to those souls, and cry out to them the good news of the Gospel. . . .

Address to 10,000 Italian railwaymen in St. Peter's, Rome, June 26, 1955:

No true Christian can find fault if you unite in strong organisations to defend your rights—while remaining aware of your duties—and to arrive at an improvement in your conditions of life. On the contrary, precisely because the harmonious action of all groups in the State is a Christian duty, no individual citizen ought to become a victim of the arbitrary act or tyranny of others. You are therefore acting in full conformity with the Church's social teaching when, by all means morally permissible, you vindicate your just rights.

We said "by all means morally permissible." It is unnecessary to remind you that acts of violence which damage the liberty and the goods of others are not even contemplated by true Christians. When, therefore, they use the power of their organisations to win recognition for their rights, it is essential, in the first place, that they use the means suitable for the negotiation of a peaceful settlement. Then, in particular, it must be taken into consideration whether the results being aimed at are in reasonable proportion to the damage that would result from force. That adds special weight to the responsibility of a class of workers such as yours, Christian railwaymen, because your work—as we have said—has a vital part to play in the economy of the whole nation.

IV

THE STATE AND THE INDIVIDUAL

Address to the International Congress of Administrative Sciences,
August 5, 1950:

In the eyes of the Church no social institution, after that of the family, appears of such imposing and essential importance as the State. It has its roots in the order of creation and is itself one of the elements of Natural Law. That is why the work of co-operation in the constitution of the State and in the organisation of its functions is of the highest importance.

The co-operation we speak of means a very far-reaching and combined endeavour on behalf of mankind. Indeed, it will contribute all the more effectively if it be rightly guided in its purpose to promote the honour of God the Creator and Orderer of human affairs. . . . Have you not always in mind the appeal to man's conscience, so that he may adapt the life of the State to the ever-changing conditions of the times, thus enabling it to fulfil the plans made by the Divine Wisdom?

How necessary such tasks as yours must appear! In every age men have deplored in one place or another excessive use of the power of the State. Indeed, in this our own age examples of such excess follow one another almost without pause, with consequences that are, alas, too painfully manifest. Of course it is excess of which we are thinking, because nobody can doubt that it is necessary for the State, in the turmoil of present conditions, particularly social conditions,

to enlarge its field of action and thus at the same time strengthen its power.

There would be no danger in this if a clear understanding and a right assessment of the real importance of the function and purpose of the State had gone forward together and kept in step. Had that been so, the State would have had a guiding influence to keep it under control and hinder it from extending its powers for reasons that in fact have nothing to do with social and economic needs. It has thus trespassed into other fields, particularly that of culture, which had better have been left to the free enterprise of the citizens. What happens? Too often it has happened that as power increased, the knowledge and understanding of which we have spoken has correspondingly decreased, and this not only among men who look to the State as the source of profit, or who suffer from the State, but even among those whose duty it is to give to the State its form and constitution. These latter would do well to direct their lives by a true understanding of the nature of the State. Thus they would find inspiration in their knowledge of it. It is their primary duty—one may even say the very reason for their existence—in office.

What, then, is the right notion of the State if not that of a moral organism which has its roots in the moral order of the world? The State is not the almighty oppressor of all legitimate autonomy. Its function—a most admirable function—is to foster, to help, to further the active co-operation of its members, welding them in the closest unity. This it should do in the spirit of a higher unity which, whilst enabling the individual to appreciate his subordination to the ends of the State, should be the means whereby the common good could best be promoted, and through which, precisely, individual members could preserve and develop their own particular and natural character.

Neither the individual nor the family ought to be absorbed by the State. Each keeps and should keep its freedom of

activity within such limits as place no hindrance to the common weal.

Besides, there are rights and freedom of action possessed by the individual and the family which the State is at all times bound to defend and which it cannot set aside on the pretext that the good of the community is at stake. We have in mind, to give but a few instances, a person's right to his honour and his good name, to worship the true God, the natural rights of parents over their offspring and their education. The fact that some constitutions have recently acknowledged this truth is a happy augury which we greet with joy, seeing in it the beginning of a renewed respect for the rights of man as they have been decreed and established by God.

Our present times witness a luxuriant growth of "plans" and "unifications". We readily agree that, within just limits, these may be desirable, and even necessary, in certain circumstances. What we reject, as we have said, is excessive interference by the State. Now who can fail to see the harm that would follow if the last word in affairs of State were left merely to technicians and organisers? No, the last word belongs to men who see in the State a living thing, a normal development of human nature, to men who consider themselves not as administrators of men but rather of the nation's affairs which they ought to manage in such a way that the individual should never, whether in private or public life, feel himself stifled by the oppressive atmosphere of State control.

The last word in affairs of State belongs to men for whom the Natural Law is something more than a mere negative form or a closed frontier against the encroachments of positive law, or simply a means of technical adjustment in varying circumstances. Not by such men as these should the last word be spoken in the management of affairs, but by those who see in the Natural Law the very soul of positive law, giving it form, meaning and life. Would that men convinced of this were regarded as those most fitted to speak the decisive word

in public affairs! What they need, more than energy and hard work, is experience and fidelity to sound principles in furthering the true purpose of the State. They need, as well, enterprise, perseverance, an objective outlook and a brave spirit of responsibility.

Letter of His Holiness to M. Charles Flory, president of the French Social Weeks, July 14, 1954. (These Social Weeks are annual gatherings of clergy and laity to discuss current social problems in the light of Christian social teaching, particularly as it is expounded in Pope Leo XIII's encyclical "*Rerum Novarum*", Pope Pius XI's encyclical "*Quadragesimo Anno*" and the many pronouncements by Pope Pius XII on social questions. The subject of the 1954 Week was "*Crisis of Power, Crisis of Citizenship*").:

The mission of the State, we had reason to recall at the beginning of our pontificate, is "to supervise, to aid and to regulate the private and individual activities of national life, so as to make them work harmoniously in the interests of the common good." That good cannot be determined in an arbitrary manner, nor can it accept for its basic standard the material prosperity of society; rather should this standard be determined in accord with the harmonious development and natural perfection of man. It is as a means to this end that the Creator established society.

In short, the State is to be considered as an organism based upon the moral order of the world; and the primary aim of Catholic teaching is to dispel those errors—that, in particular, of juridical positivism—which, separating civil authority from its essential dependence upon God, tend to break the eminently moral bond which binds it to individual and social life.

Only this sovereign order can serve, moreover, as the foundation for the "true and effective authority" of the State, the imperative need of which we again pointed out in our most recent Christmas message.

On this common basis, the individual, the State and public authority, with their respective rights and duties, are in-

dissolubly bound: "The dignity of man is the dignity of the image of God; that of the State is the dignity of the moral community desired by God; that of political authority is the dignity of its participation in the authority of God" (Christmas broadcast, 1944).

Because of this intimate relationship the State cannot violate the just liberties of a human being without weakening its own authority, and, inversely, the dignity of the individual is destroyed whenever he abuses his personal liberty to the extent of neglecting his responsibility towards the common good.

If, therefore, a civic crisis is to be regretted, let us first question ourselves as to the fidelity of the parties involved with regard to these basic demands of political morality. Even if certain circumstances make it more difficult to wield authority in our times, we should not be afraid to denounce this spiritual and moral bankruptcy. To a large extent a crisis of power is a crisis of citizenship—that is to say, all things considered, a crisis of man. Is this not, indeed, what daily experience confirms?

Notwithstanding the fact that civic life in a democratic State imposes rigid demands upon the moral maturity of each citizen, we must not fear to acknowledge that a great many among even those individuals who call themselves Christians share the blame for the present-day confusion of society. The truth of this statement is borne out by facts which we must take positive action to correct.

Among these, to cite only the most outstanding examples, are a lack of interest in public affairs, which manifests itself, among other ways, in a refusal to participate in elections of grave consequence; fiscal fraud, which affects the moral life, the social equilibrium and the economy of a country; and, finally, sterile criticism of authority and self-centred defence of privileges in contempt of the general interest.

Catholics should take the lead in the reaction that is necessary to ameliorate this state of affairs. For, "far from there

being the least incompatibility between fidelity to the Church and devotion to the interests and wellbeing of the people and the State, the two orders of duties—which the true Christian should always bear in mind—are intimately united in the most perfect harmony” (Christmas broadcast, 1950). Was it not the Prince of Apostles who taught: *“Be subject to every human creature for God’s sake . . . for such is the will of God”*?

Individual lack of civic consciousness, however, soon acquires collective force, and the formation of powerful and active pressure-groups is perhaps the most serious aspect of the crisis which you are analysing. Whether it is a question of syndicates constituted by management or by labour, of economic trusts, of professional or social bodies—certain of which serve the State directly—these organisations have acquired a power which permits them to influence the government and the life of a nation. At grips with these organised forces, which often remain anonymous and, for one reason or another, sometimes extend their authority beyond the boundaries of a country—as equally well beyond the limits of their competence—the democratic State which was born of the liberal norms of the 19th century finds it difficult to surmount tasks which each day become more vast and more complex. . . .

A Christian willingness to place service above personal gain, to respect the obligations of justice and charity, is imperative in such instances. For if the leaders of these groups fail to enlarge their perspectives so as to encompass the greater aims of a nation, if they do not learn to sacrifice their prestige and eventually their immediate advantage out of respect for that which is just, they keep a country in a state of harmful anxiety, they paralyse the exercise of political authority, and they compromise, finally, the liberty of those very individuals whom they pretend to serve.

To protect the liberty of the citizen, then, as at the same time to serve the common good through the active co-operation of all vital forces of the nation, those invested with

public authority should carry out their duties with firmness and with independence. They should perform them "with that awareness of their responsibility, that objectivity, impartiality, loyalty, generosity and integrity without which a democratic government, as we had earlier occasion to remark, would have difficulty in obtaining the respect, confidence and support of the majority of the people" (Christmas message, 1943).

Faithfulness to this ideal on the part of those who govern will be, moreover, their best safeguard against the dual temptation which awaits them as they confront the increasing amplitude of their task: a temptation to weakness, which would cause them to yield to the combined pressure of men and events; or, a contrary temptation, to espouse stateism, as a result of which public authority would substitute itself unduly for free private initiative in order to regulate directly the social economy and other branches of human activity.

Now, if one cannot today deny to the State a right which liberalism denied to it, it is nonetheless true that the rôle of the State is not essentially the direct assumption of the economic, cultural and social functions which lie outside its province; rather is it to ensure the true independence of its authority so as to be able to delegate to those who exercise lawful power in a country an equitable share of the responsibility, without imperilling its own mission of co-ordinating and orientating all efforts to a higher common good.

Even when, to bring about better integration of certain intermediary groups within a national community, it may be considered advantageous to summon them into closer and more organic collaboration with public authority, the question of such action should be re-opened and prudently studied.

And yet—it is our desire to voice this sentiment once again in conclusion—do not let reflection upon institutions and the quest for remedies on the level of political structures ever hide from your sight the moral roots of any civic crisis. For

too long a period of time juridical thinking has been corrupted by the practice of a partisan utilitarianism serving individual, class, group or movement interests. The juridical order must once again feel itself bound to the moral order.

May God grant that he who commands, as well as he who obeys, have nothing henceforth before his eyes but obedience to the eternal laws of truth and justice. . . . Men of government confronted with heavy responsibilities, private organisations charged with vast collective interests, ordinary citizens justly concerned about serving the common good—it is to all that the Psalmist's warning is addressed: "*Unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it.*"

Address to the 150,000 men and women workers of the Catholic Associations of Italian Workers—a religious, not a trade union, organisation—at which the Holy Father instituted the new liturgical feast of St. Joseph the Worker, to be celebrated each year on May Day; in St. Peter's Square, May 1, 1955:

We wish to address a few special remarks to those who have been called "the disillusioned" among Italian Catholics. There are in fact many such, particularly among our more enthusiastic and well-intentioned younger people. They are "disillusioned" because they expected that Catholic groups would be far more active in the public affairs of their country. . . .

They would undoubtedly find an answer to their complaint were they to study closely the programme of the Catholic Associations of Italian Workers. This programme calls for the active co-operation of even the unskilled worker in the development of the economic and social life of the country. Further, it asks that within every business enterprise each individual be sincerely accorded the status of a true co-worker. . . .

We wish to focus the attention of these "disillusioned" persons upon the following fact: the individual human being cannot be given adequate security and protection

against abusive restrictions, cannot be enabled to develop his human personality freely within the limits of society merely by new laws and new institutions. All these are useless if the ordinary individual continues to live in fear of coming under the arbitrary rule of others. They are all in vain unless the ordinary person is freed of the apprehension that he is subject to the whims of those who as public officials direct institutions and organisations.

Laws and institutions are of little worth if the ordinary man sees that in his daily life everything depends upon influential connections which he, unlike some others, does not have; or if he suspects that behind the façade of what is called the State there lies concealed the manipulations of powerful organised groups.

The participation of Christian groups in public affairs goes beyond the enactment of just laws and the foundation of institutions suited to our times. Even more important than these is the setting aside of empty slogans and idle promises. The common man must feel that he is being given true support and encouragement in his legitimate demands and expectations. You must seek to form a public opinion which will point out frankly and courageously, but without scandal-mongering, those persons and conditions which are not in conformity with just laws and institutions, or which maliciously seek to conceal the truth.

The co-operation of the ordinary citizen cannot be won merely by thrusting a ballot in his hand or by other similar means. If he wishes to assume some partnership with the governing classes, if he desires, for the universal betterment of society, to make what contributions he can to the fund of useful ideas and to aid in overcoming the selfishness of our world, then he himself must have the necessary interior energies for this; he must have an ardent determination to do his part in introducing into all public affairs a sound and healthy morality. . . .

In this movement of the working man, only those persons will be truly disillusioned who focus their attention exclusively upon the immediate political scene and upon the manoeuvres of the majority. Your work is now in a most important phase—the preparation of men for an active part in public affairs.

V

THE VALIANT CHRISTIAN

Nineteen hundred years after the Crucifixion, Pope Pius XII, in an encyclical letter issued on June 2, 1951, stated that the number of pagans in the world—"our brethren 'who sit in darkness and shadow'"—can be reckoned at about 1,000 million.

Missionaries went to China centuries ago, but it was not until October, 1926, that the first Chinese Bishops—six in number—were consecrated by Pope Pius XI, at the Papal altar in St. Peter's, Rome.

Until 1939 there was not one Negro Bishop of the Latin rite in Africa. In May of that year, again in St. Peter's, Pope Pius XII consecrated an African and a Madagascan among the twelve new Bishops—the "Twelve Apostles", they were popularly called—whom he had chosen for various mission fields. But now also there are Japanese, Indian, Ceylonese, Burmese, Philippine, Malayan, Korean, Vietnamese and Indonesian Bishops; and living now are the first Sudanese Bishop, the first Zulu Bishop, the first Basuto Bishop.

From an address to the Cardinals, Bishops, priests and 2,300 leaders attending the second World Congress of the Lay Apostolate, October 5, 1957:

At the Lay Congress in Manila an authorised spokesman discussed a task whose precise nature and concept have to be established by the Church's Hierarchy but which, in its thousand forms, must be carried to completion by laymen.

The problem is to utilise Catholic forces—and these can be very considerable—so that national life can develop peaceably, free from extreme nationalism and national antagonism, in spite of all the bitterness which has built up over the past.

The values of Western culture must be joined to those of national culture, and the usages of the Church adapted to those local customs and practices that are not objectionable.

Except in the Philippines, Catholics are in a minority among the peoples of Asia. This is true also of the greater part of Africa. For this reason Catholics should distinguish themselves all the more by the example they give. In particular they should take a great interest in the economic, social and political phases of public life. As a matter of fact, they have won the esteem of non-Catholics wherever they have done this. And since Catholic social thought is still little known in Asia, European and American universities should be willing to help Asian and African Christians who wish to prepare themselves for public office.

Competent teachers must be trained to work in schools of every level. Both in Asia and Africa Catholic schools are highly regarded by non-Catholics. For our part, we desire that religion be taught in such a way as not to separate doctrine from life.

A word on the use of catechists. Asia and Africa have a population of a billion and a half, among whom are about 25,000,000 Catholics, cared for by 20,000 to 25,000 priests and 74,000 catechists. If the teachers, who are often the best catechists, are counted into this last figure, it reaches 160,000. The catechist is perhaps the classic example of the lay apostle, both by the very nature of his profession and because he makes up for the shortage of priests. It is said that, at least among African missionaries, a missionary with six catechists accomplishes more than do seven missionaries. The reason is that a competent catechist works in familiar surroundings and is quite familiar with local languages and customs; he

makes contact with individuals more easily than does the missionary from a far-off land.

Catechists, then, are native lay apostles. But there is also an apostolate for foreign lay and lay-assistant missionaries. Doctors, engineers, manual workers in various fields should support the work of the missionary priest by their good example and their professional activities, and above all by the training they can give the natives. Together with professional training, or after its completion, these lay missionaries should be given a spiritual training orientated towards their mission-work. Twelve such movements are now in existence, co-ordinated by a secretariat general in Milan, but the lay missionary movement is just beginning to develop and can only accept an élite.

With regard to its economy, 70 per cent. of Asia is an agricultural region, and it has been said with truth that the farmer is both the most important and the most neglected person in Asia. Catholics must realise the need to examine their consciences on this subject. In the Philippines, the Catholic laymen who work beside the priests for the social and spiritual betterment of the farmer are deeply appreciated lay apostles.

The women of Asia and Africa offer countless opportunities for action to the women's lay apostolate, in all kinds of schools, in the fight against child marriage, forced marriage, divorce and polygamy. This work includes the preparation of young women for marriage—a work being carried out successfully by nuns in Hong Kong, the Belgian Congo and Uganda—and the formation of groups of Catholic women who can thus help one another and give charitable help to the non-Catholic women of their area. This apostolate for women is undoubtedly difficult, but it is full of hope. In all the mission territories where Catholicism is well-established, experience shows that woman's dignity is more respected.

In Africa, particularly, we witness with joy and gratitude the extraordinary dynamism of young Catholics in cultural,

social and political fields. They should co-operate with the Christian-inspired trade union movements, as is being done in Vietnam, Equatorial Africa and West Africa, and should establish marketing and consumers' co-operatives. They should take part in national movements and community affairs, for the Church does not simply inspire piety: she meets all life's problems. As a bearer of his continent's spiritual riches, the young African layman should bear witness to this spiritual wealth and cultivate it in his life and activities.

In conclusion, we give you two directives:

First, co-operate with neutral and non-Catholic organisations and movements on the condition and to the extent that you thereby serve the common good and the cause of God.

Secondly, play an important part in international organisations. This recommendation applies to all, but particularly to agricultural specialists. . . .

Encyclical letter on the promotion of Catholic Missions, June 2, 1951:

When we consider before God the immense number of men without the truth of the Gospel and duly reckon the grave danger that faces many because of the prevalence of atheistic materialism or of that so-called Christian creed which is tainted with the teaching and errors of Communism we are much concerned and anxious that nothing be left undone to further the work of the apostolate throughout the world. . . .

The person called by God to evangelise distant non-Catholic lands has received a most sublime vocation. He consecrates his life to God in order to spread His kingdom to the farthest ends of the earth. He "*does not seek what is his, but what is Christ's*". . . . He must therefore look upon the country he is about to evangelise as a second fatherland and love it, as he ought. Furthermore, he should not seek any earthly advantage for his own country. . . .

The object of missionary activity, as all know, is to bring

the light of the Gospel to new races and to make new Christians. However, the ultimate goal of missionary endeavour, never to be lost sight of, is to establish the Church on sound foundations among non-Christian peoples, and place it under its own native Hierarchy. In a letter which we wrote on August 9 last year to our beloved son Peter Cardinal Fumasoni-Biondi, Prefect of the Sacred Congregation of the Propagation of the Faith, we mentioned the following points among others: "The Church's aim is not the domination of peoples or the gaining of temporal dominions; it is eager only to bring the supernatural light of faith to all peoples, and to promote the interests of civilisation and culture, and brotherly friendship among nations." . . .

We return heartfelt thanks to God that in both countries (Korea and China) a numerous clergy chosen from among the people has grown up as the future hope of the Church, and that not a few dioceses have been entrusted to the care of native Bishops. That there is already such development redounds to the credit of the foreign missionaries.

We think it good now to point out something which should be carefully borne in mind when mission territory that has been under the care of foreign missionaries is entrusted to a native Bishop and clergy. It is not necessary that the religious institute whose members toiled in the mission field in the sweat of their brow should leave it altogether when, by decree of the Sacred Congregation of the Propagation of the Faith, the vineyard which they have made so flourishing is handed over to other husbandmen. It will be useful and fitting that such a religious institute remain to work with the newly appointed native Bishop. As in other Catholic dioceses of the world, religious usually assist the Ordinary, so in mission countries they should not cease, foreigners though they be, to labour for the Church as auxiliaries. Thus what the Divine Master proclaimed at the well of Sichar will be happily fulfilled: "*And he that reapeth, receiveth wages*

and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth may rejoice together."

We desire to address and exhort in this encyclical letter not only missionary priests but also laymen who "with a great heart and a willing mind" collaborate with the missionaries in the ranks of Catholic Action. . . . There is a pressing need for layfolk in great numbers to enter the serried ranks of Catholic Action, there to work generously, earnestly and diligently with the Hierarchy in the apostolate. We therefore desire that there be everywhere established, as far as possible, associations of Catholic men and women and also of students, workers, artists, athletes and other clubs and sodalities. These can be looked upon as auxiliaries of the missionaries. . . . Although it is clear that Catholic Action should have an influence primarily in furthering the works of the apostolate, its members are not hindered from joining other organisations whose purpose is to reform social and political life according to the principles and teachings of the Gospel. In fact their sharing in this work not only as citizens but as Catholics too is their right and fundamental duty.

Since young men, especially those who have had the advantage of a classical and liberal education, will direct the course of the future, no one can be blind to the supreme importance of giving the best of care to elementary schools, high schools and colleges. Therefore, with fatherly anxiety we exhort superiors of missions, as means allow, to spare neither labour nor expense in vigorously promoting this phase of missionary activity. . . .

Schools and colleges are, moreover, especially helpful in refuting those particular errors which, now daily infecting more and more non-Catholic and Communist activities, are being openly and secretly instilled with special care into the minds of young people.

An equally useful service is the distribution of timely publications. It is scarcely necessary for us to dwell at length upon this point, for everyone knows how effectively news-

papers, magazines and reviews can be employed either to present truth and virtue in their proper light and thus impress them on the minds of men, or to expose fallacies masquerading as truth, or to refute certain false opinions hostile to religion, or which do great spiritual harm by a distorted presentation of vexed social questions. . . .

We would speak of the social reforms demanded by justice and charity. Whilst Communist propaganda, so widespread today, is readily deceiving the minds of the simple and untutored, we seem to hear an echo of those words of the Divine Saviour: "*I have compassion on the multitude.*" We must put into practice with zeal and diligence the right principles taught by the Church. We must hope to keep all the nations free from those poisonous errors, or if they are already tainted with them, to set them free from those deadly doctrines that propose worldly enjoyment as the only goal to be attained by men in this mortal life. At the same time, by subjecting everything to State ownership and control, they reduce the dignity of human persons almost to zero. . . . Charity indeed can remedy, in some sort, many unjust social conditions. Yet that is not enough. For in the first place justice must prevail and be seen in practice. . . .

Respect for good traditions and customs. . . . The Church from the beginning down to our own time has always followed this wise practice. It should not be that the Gospel, once preached in any new land, destroys or extinguishes whatever its people possess that is naturally good, just or beautiful. For when the Church calls people to a higher culture and a better way of life under the inspiration of the Christian religion she does not act like one who recklessly fells and uproots a thriving forest. No, she grafts good stock upon the wild that it may bear a crop of more delicious fruit. Human nature, thought tainted with Original Sin through Adam's fall, has in itself something that is naturally Christian; and this, if it receive the Divine light and the nourishment of God's grace, can in time be changed into true and supernatural virtue.

This is the reason why the Catholic Church has neither scorned nor rejected the pagan philosophies. Instead, she cleanses them from error and all contamination, and then perfects and completes them by Christian revelation. So, likewise, the Church has graciously made her own the native art and culture which in some countries is highly developed. She has carefully encouraged them and has brought them to a point of aesthetic perfection to which by themselves they probably would never have attained.

Certainly the Church has not repressed native customs and traditions, but has given them a religious meaning.

Part Five

The Road to Christ

I

THE GREAT RETURN

In accordance with a tradition that goes back to Pope Boniface VIII at the end of the 13th century, the Holy Father proclaimed 1950 a Holy Year, during which special privileges and blessings were granted to all who went to Rome on pilgrimage. Specifically His Holiness named this the Year of the Great Return and the Year of the Great Pardon—return from apostasy and return from sin.

Millions of people did in fact go to Rome—more than had ever gone in a Jubilee Year—from every country, except those “who”, the Pope said later, “are enclosed, one may say, by an iron wall”.

Christmas message, December 23, 1949:

Never before as on this Christmas Eve, which opens the happy event of the new Jubilee Year, has our heart of Father and Shepherd felt you so closely united to us, beloved sons and daughters of the whole world. We seem to see before us millions upon millions of the faithful, and feel the thrill of their voices—and our heart does not deceive us—in union with ours making a great chorus of thanksgiving, eager longing and humble petition to the Father, Giver of every good gift, to the Son, repairer of every wrong, to the Holy Ghost, dispenser of every grace.

We ourself, to whom Divine Providence has reserved the privilege of proclaiming and granting the whole world this Holy Year, already foresee its importance for the coming half century. It seems to us that the Holy Year of 1950 must be

decisive especially for the longed-for religious renewal of the modern world, and that it must bring a remedy to that spiritual crisis which lies heavy on men's minds in this our day.

The true harmony between heavenly values and those of earth, between the Divine and the human, to make which is the function and duty of our generation, will be realised or at least hastened if Christ's faithful stand firm in their resolve, steadfast in the work they have undertaken, and refuse to allow themselves to be seduced by empty utopias or led astray by party interests and selfishness. . . .

How many people look upon sin simply as mere "weakness" and even make a virtue of this weakness. "Indeed," wrote the pagan Sallust long ago, "we have lost the true meaning of words, for the giving away of another man's goods is called liberality, and boldness in doing evil passes for bravery." Clever play with the meaning of words in the important questions of public and private life enables these people to hide what conscience does not wish to bring to light. Thus they approve what in their heart of hearts they condemn. They deny what they ought in loyalty to acknowledge.

How many set up their own idols in the place of God! God, Whose goodness understands so well the hearts that He Himself has fashioned and Whose kindness is ever ready to come to their aid is not rightly understood by many.

This explains why so many are Christians merely through habit, why so many are listless and careless, and again why so many souls are in torment and without hope. As though Christianity were not itself the "good tidings"!

Such are the false ideas of God. They are empty fantasies of minds all too human. These ideas the Holy Year must scatter and banish from the hearts of men.

The ready welcome with which the world greeted its announcement confirms the trust that we have placed in the Holy Year. . . . It must needs be in line with the secret design

of God. It must needs be recognised as the year of the Great Return, the year of the Great Pardon, in such measure at least as our present age, even in these our times, has been an epoch of apostasy and guilt. . . .

Our invitation is meant to be above all that of a father who loves, toils, suffers, prays and hopes for the good and happiness of his children. For all men on earth are our children, at least by right and Divine purpose, yes, even those who have abandoned us, who have done us injury and who have caused us pain and continue to do so. To you, our children, we appeal—you who are far away, lost, deluded or embittered; to you especially in whose hearts treacherous words and perhaps a short-sighted view of things have stifled the affection you once had for Holy Church. Do not spurn the offer of reconciliation which God Himself offers you through us in this truly acceptable time. From this moment onwards, be assured that pleasant are the ways that lead back to the house of the Father, and joyful the welcome that awaits you.

May this Holy Year mark the return to God of those souls who for one reason or another have had their minds and hearts blinded to the image and memory of their Creator, from Whom comes their very life and that of all other beings. In Him is the summit of their happiness.

Our heart tells us that this Holy Year will see many such returns. It will see a great many conversions of pagans in mission lands to the Christian faith.

It will console you to know that since the Jubilee of 1925 the number of Catholics in those far-off countries has more than doubled, and in some districts of Africa the visible Church has become the foundation of social life, thanks to a deep Christian influence exerted both in private and public life.

Yet with deep grief of soul we cannot help thinking of the grave dangers threatening or already afflicting religion and its institutions in other countries of Europe and Asia, in, for example, the vast territories of China, where revolutionary

upheavals, in conditions already unstable, have made regions once pulsating with life now graveyards of the dead.

May the Holy Year mark the return to the Redeemer, Jesus Christ, of souls under the spell of sinful attraction, who live far from the Father's house. There are believers and Catholics whose spirit, weak, alas, as is the flesh, makes them traitors to their rightful duties and forgetful of their real treasure. They live in a continual round of default and lapse. They are wrong if they think they possess the Christian life and are pleasing to God unless sanctifying grace dwells habitually in their souls. Through an easy compromise between earth and Heaven, time and eternity, matter and spirit, they are drawn into the danger of dying of misery and hunger, far away from Jesus. He does not count among His followers those who want to serve two masters. For such as these, wounded in spirit, lepers, paralytics, broken branches without life-giving sap, may the Holy Year be a period of healing and amendment. . . .

Oh! that this Holy Year could see also the Great Return to the one true Church, awaited over the centuries, of so many who, though believing in Jesus Christ, are for one reason or another, separated from her. . . .

With good reason are men anxious at the affrontery with which united militant atheism is advancing. Now the old question is openly asked: Why still separations? Why still schisms? When will all the forces of spirit and of love be joined in harmony?

If on other occasions an invitation to unity has been sent forth from this Apostolic See, on this occasion all the more do we repeat it with brotherly concern. We are moved by the pleadings of prayers of numerous believers scattered over the whole earth who, after tragic and painful sufferings, turn their eyes towards the Apostolic See as towards an anchor of salvation for the whole world. For all those who adore Christ—not forgetting those who sincerely but in vain await His coming and adore Him as the one promised by the prophets

and still to come—do we open the Holy Door. At the same time we offer a welcome from the heart of a father whose fatherhood, in the unfathomable design of God, has come to us from Jesus the Redeemer.

Finally, may this Jubilee be the year of the Great Return of all mankind to the Divine plan.

As the modern world has tried to shake off the sweet yoke of God, so it has rejected with it the order He established, and with the self-same pride that moved the rebel angel at the beginning of Creation, has pretended to set up an order of its own choosing. After some two centuries of sorry experience and waywardness, those who are still sincere and honest admit that plans and impositions of this sort, which bear the name but lack the substance of order, have not yielded their promised fruit. They fail to satisfy the natural aspirations of man. Their failure is evident at two levels—social and international.

In the social field, the counterfeiting of God's plan has sunk to lowest depths by deforming the Divine image of man. For the truth of man's origin and destiny in God there has been substituted the false notion of man with conscience a law unto itself, man his own legislator, brooking no control, with no responsibility towards his fellows and the community, with no destiny beyond earth, no purpose other than the enjoyment of transitory things, no rule of life but the accomplished fact and the unbridled satisfaction of desire.

Out of this has grown a narrow individualism so varied in its relationship to public and private life, which has been able to wield increasing power over a long period of years. This is now in serious crisis everywhere.

But the innovators of today have given us no better results. Starting from the same mistaken premises and taking the downward path in another direction, they have led to consequences no less disastrous, including the complete overturning of the Divine order, contempt for the dignity of the

human person, the denial of the most sacred and fundamental freedoms, the domination of a single class over all others, and the enslavement of all persons and property in a totalitarian State to legalised violence and militant atheism.

To those who support to one or other of these social systems, both of them foreign and opposed to the Divine plan, may this our persuasive invitation to return to natural and Christian principles find a favourable answer. For upon these principles is based effective justice, together with respect for true freedom. May the recognition that all men are equal in the inviolability of personal rights put an end to the future struggle which makes brother hate brother. . . .

Do not forget that if God be left out, material prosperity is a festering wound for those who do not possess it, and a death-trap for those who do. Without God, intellectual and aesthetic culture is a river cut off from its source and its outlet; it becomes a quagmire filled with sand and mud.

Then, as the fruit of this Holy Year we look for the return of international society to God's plan. In this plan all peoples—in peace, not in war; in partnership, not in isolation; in justice, not in national selfishness—are meant to make one great human family bent upon advancement of interests that are common to them all. This is to be fulfilled through mutual aid and a fair distribution of this world's goods, which are a treasure entrusted to men by God.

Beloved sons, if ever there was a favourable occasion for exhorting the rulers of people to thoughts of peace, that of the Holy Year seems to us the most favourable of all. It is, and is intended to be, at once an urgent appeal and a contribution to the brotherhood of nations. Here in Rome, the mother of peoples, there will be meeting together pilgrims of different race, nation, language, custom and character. And within these very walls they will live together, meet in the same streets, lodge in the same hotels, take part in the same rites, find refreshment at the same spiritual fountains, enjoy the same consolations. Among them will be those who were

bidden to deal out death and those who suffered its terrible effects, the invader and the conquered, the keeper of the barbed wire prison camp and the prisoner who suffered the hard lot of imprisonment. Have we not reason, then, to believe that these thousands upon thousands of our devoted sons and daughters will become the faithful vanguard in the crusade for peace, and that with our blessing they will take home with them the meaning and the power of the peace of Christ to win new recruits for so holy a cause?

God forbid that this "Truce of God", the earnest and inspiration of peaceful counsels, should be disturbed or violated by reckless schemes not only among the nations but among divergent groups of one country. Such sacrilegious interference would bring upon itself the just anger of God and would undoubtedly call down the condemnation of all mankind. . . .

If the Jubilee is a time of extraordinary return for men, it will be for God an occasion of more generous and loving pardon. Who does not stand in need of God's forgiveness? Yet though the Lord be ready to pardon, He does not dispense the sinner from the necessity of sincere repentance and due expiation. . . .

During this Holy Year, which recalls the expiation of Calvary, do you, dear children, expiate your own sins and the sins of others. Bury all the past in sincere repentance, and be assured that if the present generation has been so grievously stricken by chastisements of its own fashioning, it is because it has deliberately and wantonly sinned.

II

THE SERVANTS OF CHRIST

It is often said in criticism, that the Holy See and the Catholic Church are authoritarian and inflexible, and that in a free world there should be more democracy in the Church.

The Holy See and the Church are even more, much more, insistent than the critics that they are authoritarian and inflexible, first because Christ Himself made His Church the expression of His own authority, and because His truth is firm and unchangeable for all men and for all time.

The seeker after democracy in the Catholic Church will find it in overwhelming abundance in the Papacy, the episcopate, the priesthood and among the laity. The door to membership of the Church is intended for and is open to every human being. The door to the priesthood is open to every man in whom the Church can see the calling of Christ the Priest. The episcopate and the Red Hat of the Sacred College of Cardinals are conferred upon men of all ranks of life. And when the Cardinals meet to elect a new Pope, their choice is unlimited. They may even choose a layman, even a married layman. Over the centuries they have chosen for the Chair of St. Peter many men who were not priests, and a great number who, like John XXIII, came from the humblest of homes.

Address to the Cardinals, Archbishops and Bishops present in Rome for the canonisation of Pope Pius X, May 31, 1954:

Christ our Lord entrusted the truth which He had brought from Heaven to the Apostles and, through them, to their

successors. He sent His Apostles, as He had been sent by the Father, to teach all nations everything they had heard from Him.

The Apostles are, therefore, by Divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely, the Roman Pontiff for the Universal Church and Bishops for the faithful entrusted to their care, there are no other teachers Divinely constituted in the Church of Christ.

But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth may associate others with themselves in the work of teacher and use their advice; they delegate to them the faculty to teach, either by special grant or by conferring an office to which the faculty is attached. Those who are so called teach not in their own name nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own right or independently.

Bishops for their part, by conferring this faculty, are not deprived of their right to teach; they retain the very grave obligation of supervising the doctrine which others propose, in order to help them, and of seeing to its integrity and security.

Therefore, the legitimate Teaching Authority of the Church is guilty of no injury or of no offence to any of those to whom it has given a canonical mission, if it desires to ascertain what they to whom it has entrusted the mission of teaching are proposing and defending in their lectures, in books, notes and reviews intended for the use of their students, as well as in books and other publications intended for all.

And this care and prudence of the legitimate Teaching Authority does not at all imply distrust or suspicion (nor does the profession of faith which the Church requires of professors and many others); on the contrary, the fact that

the office of teacher has been bestowed implies confidence, high regard and honour shown to the person to whom the office has been entrusted. . . .

Not without serious reason, Venerable Brothers, have we wished to recall these things in your presence. For, unfortunately, it has happened that certain teachers care little for conformity with the living Teaching Authority of the Church; pay little heed to her commonly received doctrine clearly proposed in various ways; and at the same time they follow their own bent too much and regard too highly the intellectual temper of more recent writers and the standards of other branches of learning, which they declare and hold to be the only ones which conform to sound ideas and standards of scholarship.

Of course, the Church is eager to foster the study of human branches of learning and their progress; she honours with special favour and regard learned men who spend their lives in the cultivation of learning. However, matters of religion and morals, because they completely transcend truths of the senses and the plane of the material, belong solely to the office and authority of the Church. . . .

Time and again St. Pius X, in writings whose importance is known to you all, urgently stressed the need for this union with the mind and teaching of the Church. . . .

As for the laity, it is clear that they can be invited by legitimate teachers and accepted as helpers in the defence of the Faith. It is enough to call to mind the thousands of men and women engaged in catechetical work and other types of lay apostolate, all of which are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be and remain under the authority, leadership and watchfulness of those who by Divine institution are set up as teachers of Christ's Church.

In matters involving the salvation of souls there is no teaching authority in the Church not subject to this authority and vigilance.

Recently, what is called "lay theology" has sprung up and spread to various places, and a new class of "lay theologian" has emerged which claims to be *sui juris*. There are professors of this theology occupying established chairs, courses are given, notes published, discussions held. These professors distinguish their teaching authority from, and in a certain way set it up against, the public Teaching Authority of the Church. At times, in order to justify their position, they appeal to the gifts of teaching and of interpreting prophecy which are mentioned more than once in the New Testament, especially in the Pauline Epistles. They appeal to history, which from the beginning of the Christian religion down to today presents so many names of laymen who, for the good of souls, have taught the truth of Christ orally and in writing, though not called to this by Bishops and without having asked or received the sacred Teaching Authority, but simply led on by their inward impulse and apostolic zeal.

Nevertheless, it is necessary to maintain to the contrary that there never has been, there is not now and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance and watchfulness of the sacred Teaching Authority. In fact, the very denial of submission offers a convincing proof and criterion that laymen who so speak and act are not guided by the Spirit of God and of Christ. Furthermore, everyone can see how great a danger of confusion and error there is in this "lay theology", a danger also lest others begin to be taught by men clearly unfitted for the task, or even by deceitful and fraudulent men whom St. Paul described: "*The time will come when men . . . always itching to hear something fresh, will provide themselves with a steady succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead.*"

Far be it from us by this admonition to turn away from a deeper study and dissemination of sacred doctrine those men,

of whatsoever class or group, who are inspired to it by such a noble zeal. . . .



Address to Cardinals, Archbishops and Bishops attending the solemn ceremonies in Rome in honour of Our Lady in the Marian Year, November 2, 1954:

There are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power of Bishops (the Roman Pontiff not excepted), as being strictly the shepherds of the flock entrusted to them. They fix their authority, office and watchfulness within certain bounds, which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of the sacraments of the Church and the carrying out of liturgical ceremonies. They wish to restrain the Church from all undertakings and business which concern life as it is really conducted—"the realities of life", as they say.

In short, the way of thinking in the official statements of some lay Catholics, even those in high positions, is sometimes shown when they say: "We are perfectly willing to see, to listen to and to approach Bishops and priests in their churches and regarding matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there, it is we laymen, and not the clergy—no matter of what rank or qualification—who are the legitimate judges."

We must take an open and firm stand against errors of this kind: the power of the Church is not bound by the limits of "matters strictly religious", as they say, but the whole matter of Natural Law, its foundation, its interpretation, its application, so far as their moral aspect extends, are within the Church's power. For the keeping of the Natural Law, by

God's appointment, has reference to the road by which man has to approach his supernatural end.

Now on this road the Church is man's guide and guardian in what concerns his supreme end. The Apostles observed this in times past, and afterwards, from the earliest centuries, the Church has kept to this manner of acting, and keeps to it today, not indeed like some private guide or adviser, but by virtue of the Lord's command and authority.

Therefore, when it is a question of instructions and propositions which the properly constituted shepherds (that is, the Roman Pontiff for the whole Church and the Bishops for the faithful entrusted to them) publish on matters within the Natural Law, the faithful must not invoke that saying (which is wont to be employed with respect to opinions of individuals): "The strength of the authority is no more than the strength of the arguments." Hence, even though to someone, certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains.

This was the mind and these are the words of St. Pius X in his encyclical letter *Singulari quadam* of September 24, 1912: "Whatever a Christian may do, even in affairs of this world, he may not ignore the supernatural, nay, he must direct all to the highest good as to his last end in accordance with the dictates of Christian wisdom: but all his actions, in so far as they are morally good or evil, that is, agree with, or are in opposition to, Divine and Natural Law, are subject to the judgment and authority of the Church." And he immediately transfers this principle to the social sphere: "The social question and the controversies underlying that question . . . are not merely of an economic nature, and consequently such as can be settled while the Church's authority is ignored, since, on the contrary, it is most certain that it (the social question) is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and judgment based on religion."

Many and serious are the problems in the social field—whether they be merely social or socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the Church.

Indeed, there are problems outside the social field, not strictly “religious”, political problems, of concern either to individual nations, or to all nations, which belong to the moral order, weigh on the conscience and can, and very often do, hinder the attainment of man’s last end. Such are: the purpose and limits of temporal authority; the relation between the individual and society; the so-called “totalitarian State”, whatever be the principle it is based on; the “complete laicisation” of the State and of public life; the complete laicisation of the schools; war, its morality, lawfulness and unlawfulness when waged as it is today, and whether a conscientious person may give or withhold his co-operation in it; the moral relationships which bind and rule the various nations.

Common sense, and truth as well, are contradicted by anyone who asserts that these and like problems are outside the field of morals, and hence are, or at least can be, beyond the influence of that Authority established by God to care for a just order and to direct the consciences and actions of men along the path to their true and final destiny. That Authority is certainly to do this not only “in secret”, within the walls of the church and sacristy, but also in the open, crying “from the rooftops” (to use the Lord’s words), in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the “world” and the Kingdom of God, between the prince of this world and Christ its Saviour. . . .

Priests and people must realise that the Church is fitted and authorised, as also are the Bishops for the faithful entrusted to them, in accordance with Canon Law, to promote ecclesiastical discipline and see to its observance, that is, to

establish an external norm of action and conduct for matters which concern public order and which do not have their immediate origin in Natural or Divine Law. Clergy and laity may not exempt themselves from this discipline; rather all should be concerned to obey it, so that by the loyal observance of the Church's discipline the action of the Shepherd be easier and more efficacious, and the union between him and his flock stronger; that within the flock harmony and co-operation reign, and each be an example and support to his fellow.

III

THE "NEW MORALITY"

Broadcast message on "The Christian Conscience", March 23, 1952:

Conscience may be described as the innermost and hidden centre of man's being. There he takes refuge with his spiritual faculties in absolute solitude: alone with himself, or better still, alone with God, Whose voice conscience echoes, and with himself. There he decides for good or for evil; there he chooses to set foot either on the road to victory or the road to defeat. Even if he wished, man would never succeed in getting rid of conscience. In the company of his conscience, whether it approve or condemn, he will travel all the way along the path of life, and again in its company, as with a truthful and incorruptible witness, he will present himself before the judgment seat of God. . . .

Our Divine Saviour brought to ignorant and weak man His truth and His grace: truth to point out the road leading to his goal; grace to give him the strength to reach that goal. To travel on that road means, in practice, to accept the will and the commandments of Christ, to conform one's life to them. . . .

But where, in the concrete and with ease and certainty, will both the educator and the one to be educated find the Christian moral law? In the law of the Creator, engraved in the heart of each one, and in Revelation, that is to say, in the whole body of truths and precepts taught by the Divine Master. Whether it be the law written on the heart, that is to say, the Natural Law, or the truths and precepts of supernatural Revelation, Jesus our Redeemer has laid up both

these sources of the moral law as a moral treasure for the human race, placed in the hands of His Church, in order that she may preach them to all creatures, make them clearly known and hand them on intact, safeguarded against all contamination and error, from one generation to another.

Against this doctrine, which remained unquestioned for long centuries, there now arise difficulties and objections which it is necessary to explain.

Just as they would do regarding its dogmatic teaching, there are some who would like to make a radical revision of Catholic moral law, in order to arrive at a new appraisal of its value. The first step, or rather the first blow, against the structure of Christian moral standards would be—as some plead—to free them from the narrow and oppressive overseeing by the authority of the Church in such a way that, freed from the sophistic subtleties of casuistic method, the moral law may be brought back to its original form and left simply to the intelligence and determination of each one's individual conscience.

It is plain for all to see to what fatal consequences any such disruption of the very foundations of education would lead.

We shall not dwell on the evident inexperience and immaturity of judgment of those defending similar opinions. It will be useful, however, to call attention to the central weakness of this "new morality". By leaving all ethical criteria to the conscience of the individual, jealously closed up within itself and made absolute master of its own decisions, this new morality, far from making things any easier for conscience, would only lead it away from the main road, which is Christ.

Our Divine Redeemer entrusted His revelation, of which moral obligations are an essential part, not to individual men but to His Church, to which He gave the mission to bring men to accept faithfully this sacred deposit. Similarly, the Divine aid which is meant to preserve revelation from error

and deformation was promised to the Church and not to individuals. . . .

The "new morality" affirms that, instead of encouraging the law of human freedom and love, and insisting upon it as the driving force of moral law, the Church appeals almost exclusively, and with excessive rigidity, to the firmness and intransigence of Christian moral laws, with frequent recourse to such phrases as "You are bound" and "It is not allowed", which smack too plainly of a pedantry that debases.

Now the Church wishes instead—and sets forth expressly when it is a question of forming conscience—that the Christian should be introduced to the infinite riches of faith and of grace by persuasion, so that he may feel drawn to sound their depths.

The Church, however, cannot refrain from warning the faithful that these riches cannot be acquired or preserved except at the price of definite moral obligations. Any other line of action would mean that a dominant principle was forgotten, and one upon which Jesus Christ, her Lord and Master, always insisted. He in fact taught that it was not sufficient to say "Lord, Lord" to enter into the Kingdom of Heaven, but rather that the will of the Heavenly Father had to be done. He spoke of the "narrow gate" and of the "strait way" which leads to life. . . .

And the Apostle of the Gentiles, St. Paul, did he, perchance, preach differently? Unveiling the hidden charm of the supernatural life with his strong powers of persuasion, he set forth the greatness and the splendour of the Christian faith, the riches, the power, the blessings, the happiness contained therein, offering them to souls as a worthy object of the free striving of the Christian, and as an irresistible goal of transports of pure love. Still, it is nonetheless true that his also are warnings, such as this: "*With fear and trembling work out your salvation,*" and that from the same pen flowed lofty moral instruction directed to all the faithful, whether to

those of ordinary powers of understanding or souls of keen perception.

Taking, then, as a strict norm, the words of Christ and of the Apostle, should it not perhaps be said that the Church today is inclined to leniency than to severity? So that the accusation made by the "new morality" against the Church, that she is harsh and severe, is in fact made against the adorable Person of Christ Himself. . . .

Even more so than in the field of private conduct there are many today who would banish the rule of the moral law from public economic and social life, from the actions of public authorities both within and without the State, in peace and in war, as if God had nothing to say in these things—at least, nothing definite.

Sometimes efforts are made to justify the emancipation from morality of external human activities, such as the sciences, politics and art, on philosophical grounds, on the basis of the autonomy which belongs to them in their particular sphere, of being governed according to their own laws, though it is admitted that these generally agree with the moral laws.

As an example of this, art is said not only to have no dependence upon but also no relation with morality. Art is purely art, they say, and not morality or anything else, and hence it is to be ruled solely by the laws of aesthetics, and these, if they are truly such, will not pander to concupiscence.

The same, it is said, holds for politics and economics, which have no need of seeking counsel from other sciences, including ethics, for they are guided by their own laws, and by that very fact are good and just.

Obviously, this is a subtle way of withdrawing conscience from the rule of moral law. In fact it cannot be denied that such autonomy is just in so far as it expresses the distinctive methods of each activity and the limits which theoretically separate their different forms: but the separation of method should not mean that the scientist, the artist, the politician are free from moral anxiety in the exercise of their craft,

especially if this has repercussions in the ethical field, as is true of art, politics and economics. Such a clear-cut theoretical separation is meaningless in life, which is always a synthesis. The unique object of every kind of activity is man himself, whose free and deliberate acts cannot escape moral evaluation.

If we study the problem in a broad practical manner—sometimes lacking even in philosophers of note—such distinctions and autonomies are used by fallen nature in order to regard as a law of art, politics or economics that which happens to be accommodating to concupiscence, egoism and greed. Thus the theoretic autonomy in regard to morality becomes in practice a rebellion against morality. Likewise is shattered that inherent harmony of the sciences and arts of which the philosophers of that school are vividly aware. . . .

Hence our predecessors and we ourselves, in the confusion of war and in the troubled aftermath of war, did not cease to insist upon the principle that the order willed by God embraces life as a whole, not excluding public life in whatever form. Such insistence was based upon the persuasion that this entails no restriction of true freedom nor any interference in the competence of the State. Rather it is an insurance against errors and abuses, against which Christian morality, when rightly applied, offers protection.

These truths should be taught to young people and impressed upon their consciences by the person, in the family or in the school, who has the obligation of educating them. Thus they would sow the seed of a better future.

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Address to the delegates attending the international congress of the World Federation of Catholic Young Women, at the Vatican, April 18, 1952:

We have already spoken of the “new morality”. . . . What we say today is not merely a continuation of what we said then. We wish today to uncover the hidden sources of this

conception. We might term it "ethical existentialism", "ethical actualism", "ethical individualism"—all understood in the restrictive sense that we shall later explain and as expressed in what has otherwise been called "situation ethics" or "morality according to situations".

The distinctive mark of this morality is that it is not based in effect upon universal moral laws, such as, for example, the Ten Commandments, but on the real and concrete conditions or circumstances in which men must act, and according to which the conscience of the individual must judge and choose. Such a state of things is unique, and is applicable only once for every human action. That is why the decision of conscience, as the advocates of this ethic assert, cannot be commanded by ideas, principles and universal laws. . . .

If a seriously trained conscience decided that abandoning the Catholic faith and joining another religion brings it closer to God, then such a step would be "justified", even though it is generally classified as "giving up the faith". Or again, in the domain of morality, another example is the bodily and spiritual gift of one's self among young people. Here, a seriously trained conscience would decide that, because of a sincere mutual inclination, physical and sensual intimacies are in order, and these, although allowed only between married persons, would become allowable expressions of this inclination.

The open conscience of today would decide in this way because from the hierarchy of values it draws the principle that personality values, being the highest, could either make use of lower bodily or sensual values or rule them out, according to the suggestions of each individual situation. It has been insistently claimed that, precisely in virtue of this principle, in what concerns the rights of married persons, it would be necessary, in case of conflict, to leave to the serious and upright conscience of the parties, according to the demands of concrete situations, the power to frustrate directly

the realisation of biological values for the benefit of personality values.

Such judgments of conscience, howsoever contrary they may seem at first sight to Divine precepts, would be valid before God because—they say—in the eyes of God, a seriously formed conscience takes precedence over “precept” and “law”. . . .

The new ethic is so foreign to the faith and to Catholic principles that even a child, if he knows his catechism, will be aware of it and will feel it.

It is not difficult to recognise how this new moral system derives from existentialism, which either prescind from God or simply denies Him, and in any case leaves man to himself. It is possible that present-day conditions may have led men to attempt to transplant this “new morality” into Catholic soil in order to make the hardships of Christian life more bearable for the faithful. In fact, millions of them are being called upon today and in an extraordinary degree to practise firmness, patience, constancy and the spirit of sacrifice if they wish to preserve their faith intact. For they suffer the blows of fate, or are placed in surroundings which put within their reach everything that their passionate heart yearns for or desires. Such an attempt can never succeed.

It will be asked how the moral law, which is universal, can be sufficient and even have binding force in an individual case which, in the concrete, is always unique and “happens only once”.

It can be sufficient and binding, and it actually is, because precisely by reason of its universality, the moral law includes necessarily and “intentionally” all those particular cases in which its meaning is verified. In very many cases it does so with such convincing logic that even the conscience of the simple faithful sees immediately, and with full certitude, the decision to be taken.

This is especially true of the negative obligations of the moral law, namely, those which oblige us not to do something

or to set something aside. Yet it is true not only of these obligations. The fundamental obligations of the moral law are based upon the essence and the nature of man and on his essential relationships, and thus they have force wherever we find man.

The fundamental obligations of the Christian law, in the degree in which they are superior to those of the natural law, are based upon the essence of the supernatural order established by the Divine Redeemer.

From the essential relationship between man and God, between man and man, between husband and wife, between parents and children; from the essential community relationships found in the family, in the Church and in the State, it follows, among other things, that hatred of God, blasphemy, idolatry, abandoning the true faith, denial of the faith, perjury, murder, bearing false witness, calumny, adultery and fornication, the abuse of marriage, the solitary sin, stealing and robbery, taking away the necessities of life, depriving workers of their just wages, monopolising vital foodstuffs and unjustifiably increasing prices, fraudulent bankruptcy, unjust manoeuvring in speculation—all this is gravely forbidden by the Divine Lawmaker. No examination is necessary. No matter what the situation of the individual may be, there is no other course open to him but to obey.

For the rest, against the "ethics of situations", we set up three considerations of maxims:

First: We grant that God wants, first and always, a right intention. But this is not enough. He also wants the good work. A second principle is that it is not permitted to do evil in order that good may result. Now this new ethic, perhaps without being aware of it, acts according to the principle that the end justifies the means. A third maxim is that there may be situations in which a man, and especially a Christian, cannot be unaware of the fact that he must sacrifice everything, even his life, in order to save his soul. . . .

By means of His Church, through which He continues to

act, Jesus Christ remains the Lord, the Head and the Master of every individual man, whatever be his age and state. The Christian, for his part, must take up the serious and sublime task of putting into practice, in his personal life, his professional life and social and public life, in so far as it may depend upon him, the truth, the spirit and the law of Christ. This is what we call Catholic morality, and it leaves a vast field of action for personal enterprise and the personal responsibility of the Christian.

IV

HAS CHRISTIANITY FAILED?

Christmas message, December 24, 1941:

When we examine the reasons for that collapse with which mankind nowadays is hopelessly confronted, we sometimes hear the contention that Christianity has failed.

Where have we to look for the origin and source of this accusation?

Is it among those glorious Apostles of Christ, among the heroic fighters for truth and justice, among those many shepherds and priests of Christianity who with their own blood sealed their life's task to awaken barbarous tribes to Christianity, who taught savages to kneel down before the Cross of Christ, who laid the foundation of Christian civilisation and rescued the remnants of Roman and Greek scholarship, who united the nations in the Name of Christ, who spread science and virtue, who crowned beautiful cathedrals with the Cross—those very cathedrals that still stand as symbols of faith, which still raise their lofty and venerated spires in the midst of the ruins of Europe?

Is it these who make that accusation?

No, Christianity that arises from Him Who is the Way, the Truth and the Light and Who is with us and shall remain with us to the consummation of the world, has not failed in its mission. But men have rebelled against Christianity, which is true and faithful to Christ, and against its doctrines. In its place they have fashioned a Christianity to their liking: a new ideal that is not sane, which is not opposed to the passions

of envy and desire, nor to the greed of gold and silver, nor to the pride of life. A new religion without a soul, or a soul without religion. A mass of dead Christianity without the Spirit of Christ. And they have proclaimed that Christianity has failed!

Christmas message, December 24, 1953:

If during the past hundred years and more, Christian social doctrine has developed and borne fruit in the practical policies of many nations—unfortunately not all—those who have come very late on the scene have no reason today to complain that Christianity leaves something to be desired in the social field which, according to them, must be supplied by a so-called revolution in Christian consciences.

The failure is not in Christianity but in the minds of the accusers.

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